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The Outlook

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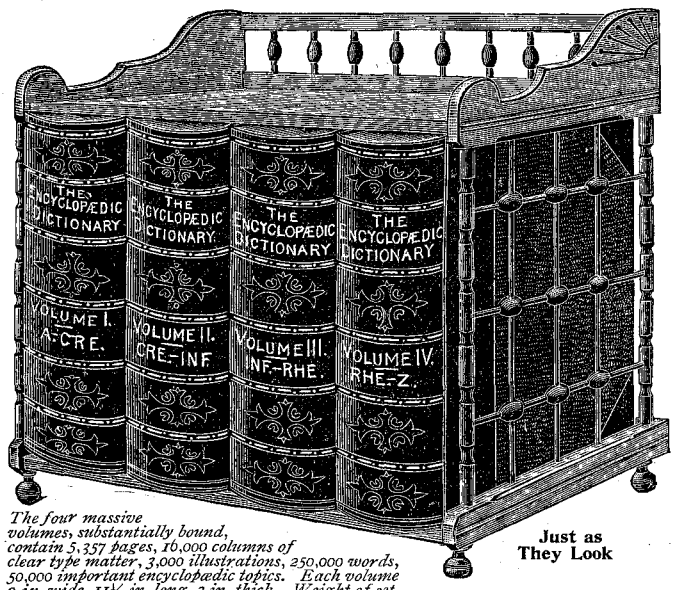

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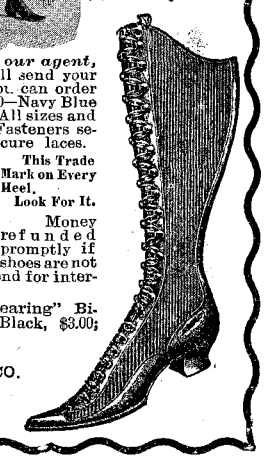

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The Outlook

A Family Paper

Volume 53 Saturday, 9 May, 1896 Number 19

THE sensation caused by the conviction and sentence to death at Pretoria of the members of the Johannesburg Reform Committee (including the American mining engineer Hammond) had not subsided when an even greater sensation was caused by the publication of telegrams found among the effects of the captured invaders. The announcement that the death sentences would be commuted followed almost instantly after they were pronounced, and it was made clear that under the existing law in the Transvaal, and with the confessions of treason on the part of the accused before the court, no other course was open to it than to pronounce the sentences. The captured telegrams were partly in cipher, and were couched in veiled language in which the proposed invasion and revolution were spoken of as the "flotation" of a commercial company. The meaning, however, is generally unmistakable. The importance of the dispatches lies in their directly connecting the officers of the South African Company (generally referred to as the Chartered Company) with the invasion. So conservative a paper as the London "Times" says: "The gravely damaging telegrams must be taken to prove beyond the possibility of doubt that the revolutionary movement was not only approved but was assisted with the cognizance of Cecil Rhodes." Mr. Rhodes and his associates are still to be heard from. It is reported that the directors of the Company have asked Mr. Rhodes and Mr. Beit to resign. With the light now afforded, the true history of the Jameson raid appears to be that there was a genuine and honest movement inside the South African Republic for political reform under the guidance of the National Reform Union; that the Committee, whose members have just been tried, were willing to accept outside aid in enforcing their demands, but had no desire to overthrow the Republic or to convert it into British territory; that, on the other hand, the officers of the Company insisted that the invasion should be made under the British flag and with the half-veiled intent of annexation to the Company's territory; that the Reform Committee refused to accept this condition, and, too late, tried to have Jameson recalled after he had already started on their summons; that in this way the expected simultaneous rising in Johannesburg failed, and with the defeat of Jameson the whole movement collapsed.

❀

No one can read the able presentation of the "Outlanders'" case made in The Outlook of April 4 by Mr. Charles Leonard, President of the Transvaal National Union and a member of the Reform Committee, without admitting that the foreign-born residents of the Transvaal have grave reasons for dissatisfaction with the political and financial restraints put upon them. They have every right to agitate for reform, and might even gain the world's sympathy if they should institute a revolution to obtain political justice. All this, however, is a very different thing from the armed invasion of a country by a body of men acting under the orders and for the profit of a great commercial monopoly. Mr. Leonard and some of his friends saw this and endeavored to modify the course of events so as to insure the continued existence of the Republic. President Kruger's management of the whole affair has been as astute as his immediate meeting of the invasion was courageous. The Boers may be a century behind the world in many things, but they are neither cowardly nor politically weak. They have put before the world their firm intention to maintain the Republic's independence in internal matters (whatever may become of Great Britain's claim to oversight in their foreign affairs); they have mingled clemency and severity in the treatment of those who have taken arms against them; and they will now leave it to Great Britain to defend, disown, or punish the acts of the Company to which it has under charter confided such extraordinary powers in South Africa.

❀

The Radical Republican Ministry of M. Bourgeois has been succeeded by a Conservative Republican Ministry under the leadership of M. Méline. The new Premier is chiefly identified with the theory of protection, and has sometimes been called the French McKinley on account of his advocacy of the protectionist policy while Minister of Commerce and Agriculture. His colleagues are Moderate Republicans, whose sympathies were rather with the Senate than with the Assembly in the recent turn of affairs, and who are, we believe, entirely free from all connection with the political scandals of the last few years. The new Ministry has started well. Its declaration of policy might well have been postponed until after May first, which, on account of its being Labor Day, is always a source of anxiety on the Continent. Instead, however, of taking this line of delay, M. Méline promptly organized his Ministry and as promptly stated his policy, which in certain respects is in direct antagonism to the policy of his predecessor, and, therefore, to the wishes of the Radical Republicans and the Socialists of all shades. The favorite measure of the Ministry which has just gone out of office was the income tax, and this measure, although already adopted in some of the most conservative countries in the world, was the pet measure of French Radicals of all shades. M. Méline boldly declares his antagonism to this measure and his intention to abandon it. This is a direct challenge to all his adversaries. He also declares, what every observer knows to be the truth, that France is suffering from too much political excitement and from the constant stirring up of parties, and that the constitutional development and growth of the national life are seriously impeded by the perpetual wrangle of factions. He urges, therefore, that Parliament should give up the constant discussion of theories and the constant struggle over personalities, and devote itself to practical legislation. Among these practical matters the new Premier is right in placing fiscal reforms as foremost. If he fulfills his promise of enforcing economy and simplifying administration, he will render France the one service which she needs above all others at this moment. The vote of 231 to 196 by which

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the Chamber of Deputies approved of the Premier's declaration is surprisingly large, taking into account the events of the last two weeks, but it is, unfortunately, only an evidence of momentary good feeling. There is no reason to believe that the new Ministry will be longer lived than its predecessor.

❀

Nasr-ed-Din, the Shah of Persia, who was assassinated at Teheran on Friday of last week, had acquired a certain degree of knowledge of civilization through his two visits to Europe and his constant intercourse with the British and Russian diplomats who have eagerly sought opportunities of opening a way in Persia for the commercial and political advance of their respective countries. The late Shah, however, was at best but half amenable to civilization, and was progressive only as compared with his predecessors. His early reign was marked by many acts of cruelty, and he was an arbitrary and tyrannical monarch to the end. A specimen of his methods was shown on the introduction of the telegraph into Persia. His wild subjects showed their disapproval by constantly cutting the wires and breaking the poles; whereupon their ruler caught as many offenders as he could and buried one alive beside each post, as a hint that his will was law. Many are the stories of the extraordinary performances of the Shah and his suite at the time of their visits to London and other European cities, and their royal entertainers no doubt felt hearty relief when the visits were over. The printed account of these visits from the Shah's diary convulsed Europe with its *naïveté* and humor—both conscious and unconscious. On the whole, Nasr-ed-Din was, all things considered, a well-meaning ruler, and under his reign Persia has taken some steps in advance. His assassin was a religious fanatic (a follower of Djemal-ed-Din, who was several years ago exiled for dangerous teachings), who took advantage of the Shah's visit to a shrine to fire a pistol point-blank at his breast. It is possible that political intrigue may have had to do with the assassination, but it is well known that certain fanatical sects have long hated the Shah for curtailing their privileges. The new Shah, Muzaffer-ed-Din, has already been proclaimed. He is the second son of Nasr-ed-Din, the first having had for mother a woman of plebeian birth and not being considered eligible to the throne. The new Shah is acceptable, it is understood, to the European powers which have Persian interests. If an internal war should arise out of the claims of his elder brother, serious international questions might arise, as Russia holds a treaty allowing her to occupy some part of northern Persia in case of war from without or within. Russia has also important concessions with regard to the railroad now being constructed to the Persian Gulf, and would, of course, be glad of any excuse to strengthen her position in this part of the country.

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The London "Speaker" interprets the anti-Semitic movement in Vienna, which has become so aggressive and powerful within a very short period of time, as indicative not only of the resuscitation of race jealousy and hatred but of a general reaction. The once powerful German-Liberal party in Austria has practically abandoned its principles and become the exponent of the cheapest opportunism. It has especially irritated the poorer people and the working people by its subserviency to the interests of the large capitalists, and this at a time when trade is poor and distress is general. For about five years before its dissolution last October there was a deadlock in the Vienna City Council, which became a mere debating club for the airing of the views of the Opportunists and the Anti-Semites. The latter were boldly led, well organized, and extremely unscrupulous. They are now in complete possession of the affairs of Vienna; not entirely because the population of that city hates the Jews, but largely because it is suffering from prolonged trade depression, and strikes out blindly in the spirit of revenge. Multitudes of rate-payers are unable to pay their taxes, small trades are being swallowed up by large emporiums, the city has been overbuilt, and other causes have combined to make the present a peculiarly trying time for the people of small means. The Anti-Semite leaders have understood their opportunity. They have pointed out the fact that the Jews are largely in possession of the business of Austria, that they crowd the legal and medical professions, own the banks, manage the newspapers, and, as a rule, control the great manufactories. The Jews are therefore, according to Dr. Lueger and the other Anti-Semite leaders, the cause of all the financial distress, and the result has been a rapid growth of race feeling unparalleled in recent times in its intensity. The reactionary character of the movement is indicated by the fact that Prince Lichtenstein, the most accomplished of Ultramontanists, is one of its leaders, and is undoubtedly using the movement for the purpose of furthering the Clerical aims—aims which, it is hardly necessary to say, are in direct opposition to the Liberal progress of the Austrian Empire.

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The celebration of a national millennium could not fail to be impressive among any people, but it gains additional impressiveness in the case of the Hungarians from their romantic history and their picturesque and attractive racial qualities. The celebration, which began on Saturday of last week, will continue until the end of October, will include all sections of the country, all classes of the people, and in one form or another will touch upon and illustrate all points in the national history and the national development. The opening day at Budapest showed that the popular interest in the festival is genuine and widespread. The Emperor Joseph, who is also King of Hungary, was received with the greatest enthusiasm by the people who crowded all the streets through which the processions passed. The opening of the Millennial Exhibition, which will continue until the close of October, was the special feature of the day, and in his address the King pointed out the significance of the Exhibition as illustrative of the historic and industrial life of Hungary. Among other interesting features of the summer will be the laying of the foundation-stone of the new Royal Castle at Buda on June 6; the new Parliament will be inaugurated at that time, and the law referring to the millennium will be promulgated; monuments will be unveiled during the summer at historic points; new law courts will be opened in August; five hundred primary schools will be opened during the first two weeks in September; the Iron Gates Canal will be opened on the 27th of the same month; and the new Museum of Industrial Arts will be thrown open to the public on October 21. A celebration which takes such substantial forms and which revives in so picturesque and impressive a way the history of a thousand years cannot fail to have a far-reaching educational influence. The brave and chivalrous Hungarian people will have the congratulations of all other peoples at this very interesting season.

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In the House of Representatives the principal business last week was the discussion of the Bankruptcy Bill. The measure under consideration is substantially the Torrey Bill that has been before the country for so many years.

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Its fundamental principles are that insolvent debtors who settle equitably with their creditors should be granted a complete discharge and enabled to begin their business life anew, but that dishonest debtors should be kept from defrauding certain creditors by giving preferences to others—or, as often happens, to members of their own family. These aims commend themselves so completely to the vast majority of merchants, retail as well as wholesale, that it is to be regretted that some of the provisions of the present measure seem to have arrayed retailers against wholesalers. The opponents of the present bill claim that, while all the wholesale merchants favor it, all the retail merchants oppose it. It would seem that wholesale merchants and retail merchants ought to be able to agree upon a bankruptcy bill that would pass Congress without opposition. In the Senate the most important measure considered was the House bill to increase the navy. For once Senators Gorman and Quay differed upon a question not purely partisan. Senator Gorman demanded that the number of new battle-ships be reduced from four to two, and Senator Quay that it be increased from four to six. Senator Gorman triumphed by a vote of 31 to 27. All four Populists, nine Republicans, and eighteen Democrats voted in favor of reducing the appropriation, while six Democrats and twenty-one Republicans voted against it. Senator Sherman, of Ohio, and Gallinger, of New Hampshire, were the only Eastern Republicans who supported the Gorman amendment. After this victory for the opponents of a larger navy, Senator Allen, of Nebraska, moved to strike out the entire appropriation for new battle-ships, but this was defeated by a vote of 13 to 44, only ten Democrats, three Populists, and one Republican (Pettigrew, of South Dakota) voting in its favor. The most exciting debate of the week took place when these amendments were under consideration. Senator Tillman, of South Carolina, in the course of an argument that a torpedo service furnished the best means of harbor defense, and that no foreign nation was likely to attack us unless our own blustering provoked the attack, discussed the cost of lavish appropriations and new bond issues to the farming communities. He made an extremely violent attack upon the Administration, in the course of which he declared that the farmers of the West felt as bitterly toward Wall Street as they ever felt toward the South during the Civil War.

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Two political conventions were held last week which seem almost to decide the outcome at St. Louis and Chicago. The anti-McKinley leaders throughout the country had confidently predicted that the Illinois Republican Convention would instruct for Senator Cullom, or leave its delegates uninstructed; the free-coinage leaders throughout the country had confidently predicted that the Michigan Democratic Convention would instruct its delegates to support the free coinage of silver at the ratio of 16 to 1. Both of these predictions failed of fulfillment when the Conventions took action. In both States the fight was a fierce one. In Illinois nearly all the districts that had passed on the question of candidates had indorsed Mr. McKinley; but in the city of Chicago the question had not been directly presented to the voters, and there, as everywhere else, the machine was against the Ohio candidate. Mayor Swift, it is true, supported Mr. McKinley, but he honorably refused to use his power over the city officials to capture the primaries for his candidate. For a while the Convention seemed in the hands of the anti-McKinley leaders. All the nominations for State offices were in accordance with their slate. But on the question in which the voters were supremely interested, the instructed delegates followed their instructions, and a strong minority in the uninstructed delegations gave their votes for the Ohio candidate. When the test of strength came, the anti-McKinley elements polled but 505 votes, while those who insisted upon definite instructions for McKinley polled 830. The same day, in Vermont, the Reed forces were not only unable to secure the indorsement of their candidate, but were unable to defeat a resolution in favor of McKinley, which practically pledges the Vermont delegates to his support. Henceforth the probability of Mr. McKinley's nomination is likely to influence in his favor politicians who would otherwise oppose him. In the Michigan Convention, whose issue seems so important, the struggle was similar to that in Illinois, though the outcome was different. Nearly every county that had passed upon the question on which the Convention was to act adopted resolutions in favor of the free coinage of silver at 16 to 1. When the Convention met, however, the Federal office-holders were present in force, and the anti-silver managers were able to secure, not only the support of all the uninstructed delegations, but also enough delegates from free-coinage counties to carry a resolution indorsing President Cleveland's Administration and to elect an anti-silver delegation to Chicago. This result in Michigan, where free coinage is relatively strong, makes a similar result almost inevitable in Wisconsin, Minnesota, and North Dakota. It now seems probable that a majority of the delegates to Chicago will oppose free coinage.

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The critics of Mr. Thomas Platt cannot withhold a certain tribute of admiration, mixed with intense condemnation, for the shrewdness of his unscrupulous management, if, as we suppose to be the case, the management which has characterized the transition of the Greater New York Bill through the New York Legislature is due to him. This bill, as our readers know, unites Brooklyn and some outlying towns to New York, and then provides that a commission to be appointed by the Governor shall frame a charter to be submitted to the Legislature. This bill was carried only by the pledge in the Legislature that no supplemental bills should be introduced creating commissions for the government of New York in the interim; but no sooner had the measure been enacted than a supplemental resolution was carried, which does not even have to be submitted to the Governor for approval, creating a committee to act as an aid to the proposed consolidation commission for the preparation of a charter for the Greater New York. This legislative adjunct is composed to a considerable extent of politicians who are either absolutely unknown or known only unfavorably. It is quite apparent that the purpose is either to control the commission appointed by the Governor, or else to prepare a charter to be submitted to the Legislature by this committee, so that the government of the Greater New York may be framed by Mr. Platt and his lieutenants for the benefit of his machine. This certainly puts an entirely new complexion on the measure, and makes unmistakably apparent what before was reasonably feared, that its whole object is, not to secure the best possible government for the Greater New York, but the greatest amount of patronage for the Platt-Tammany machine. Governor Morton cannot veto this resolution, because it does not come before him for his consideration, but it seems to us that it would fully justify him in vetoing the original measure. The theoretical objections to that measure were very great even when he was empowered to appoint a non-partisan commission to prepare a charter. They become as serious practically as they were great theoretically when it be-

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comes apparent that this charter is really to be prepared by politicians and for the sake of politicians.

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The new site of Columbia University, on Morningside Heights, between One Hundred and Sixteenth and One Hundred and Twentieth Streets and the Boulevard and Amsterdam Avenue, was formally dedicated on Saturday afternoon, with dignified and appropriate ceremonies. In the presence of thousands of spectators, including many prominent alumni of the various schools of the University, many educational leaders, and many distinguished men and women, the corner-stones of the Physics Building and of Schermerhorn Hall were laid. Addresses were made by Dean Van Amringe, of the College, by Dr. Morgan Dix, of the Board of Trustees, by President Low, Dr. H. F. Osborn, Mr. Hewitt, Admiral Mead, and President Eliot. It is impossible to summarize these addresses or to describe in detail exercises which filled the entire day. The significant fact of the occasion was the formal taking possession of a noble piece of land, its dedication to university purposes, and the laying of the corner-stone of the first of the great group of buildings which before many years have passed will crown Morningside Heights. These visible and material events were, however, but the symbols of a spiritual event which is likely to be of the highest importance in the history of this city and of this country. The anticipations of the broadening of the base of Columbia University and the raising of its standards which were widely held when Dr. Low accepted the presidency have already been realized. What has been done, however, in the direction of bringing Columbia to the front as an institution of the broadest and most progressive spirit is now perceived to be but a promise of what Columbia may become as a great metropolitan seat of learning. The possibilities of the growth of the institution and of its service to the community become larger the more they are studied, and it is not too much to say of this institution that it has as fine an opportunity as any in the country. It already ranks among the first; there is no reason why in the course of time it should not aspire to the primacy. The great growth of Columbia and of the University of the City of New York is very significant of the larger life upon which this city has entered, and no better use can be made of the material prosperity of New York than the fostering of these institutions of learning. New York owes a debt to its colleges which it has never paid.

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The centennial of the birth of Horace Mann was celebrated on Monday in many parts of the country with appropriate exercises. In certain lines no man did more for American education, and no man deserves more thoroughly the gratitude and commemoration of all those who care for sound educational principles and methods. Born in the little town of Franklin in 1796, the son of a small farmer, graduating from Brown University in 1819, serving his State in the General Assembly and his country in Congress, and holding the position of President of Antioch College from 1853 until his death in 1858, Horace Mann's life was a fine illustration of the old New England virtue of plain living and high thinking. An ardent lover of men, endowed with a gift of high intelligence and with the equally valuable gift of a noble enthusiasm, Horace Mann shared in that progressive movement of thought which made itself felt in all parts of the North about the middle of the present century. He very early became interested in educational matters, and it is largely due to his influence that the modern educational renaissance in this country, of which we are now reaping the fruits, was inaugurated. That movement may be said to have begun in the National Educational Convention of 1850, which assembled at his call. He felt profoundly the need of higher standards, of more modern methods, of a more generous and progressive spirit in the teaching of the country. He saw that the time had come for a new kind of training, and that it was impossible for the country to use its material advantages without a finer education. He perceived that America had the control of forces which could not be mastered without intelligence, and which, unmastered, were more likely to bring disaster than prosperity. His keen insight into educational needs, his profound faith in humanity, and his contagious enthusiasm made him an educational leader. He infused new life into the teachers of the country by his exposition of the vital character of all true educational processes. As the Secretary of the Massachusetts Board of Education, he introduced the most thorough reforms in the school system of that State, established normal schools, and organized conventions. In 1843 he made a trip to Germany, and gave the cause of education in this country an immense impetus by publishing the results of his observation on his return. His lectures, reports, articles, and books constituted at the time of their publication the most extensive and important contribution which had then been made to the educational literature of the country. His impulse is still felt. His work is still incomplete, but the finest tribute to his life is the immense advance which has been made in educational matters since his death, and the widespread educational movement which is to-day one of the most hopeful signs in American life.

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The General Conference of the Methodist Church, which assembled in Cleveland on Friday last, has an unusual number of important questions to consider. The first of these in public interest is, of course, the recurring one whether women shall be admitted as lay delegates. This year the vote in the conferences was almost three to one in favor of their admission, and would have reached the requisite three-fourths but for the solid opposition of the German and Scandinavian conferences. The defeated majority is naturally restless under the constitutional provisions for minority control, and hoped to seat as delegates the four women elected by different conferences. This matter of women representatives is, however, but one of many relating to a revision of the rules of the Church that may at any time come up for consideration. A strong minority has long felt it to be an anomaly that the most democratic of denominations should be—among Protestants—incomparably the most autocratic in its methods of church government. No denomination, except the Friends, has secured so much religious work from the rank and file of its membership; but no Protestant denomination gives to the rank and file of its membership, or even the rank and file of its ministry, so little voice in its government. The explanation of this anomaly is, of course, loyalty to the Church and to its great founder; but those who are urging a democratic reform declare that true loyalty to the Church demands that its organization be adapted to its present needs, and that true loyalty to Wesley demands that the Church shall be guided, as he was, by the spirit of human equality. The questions which this portion of the Church would bring before the General Conference at Cleveland were most succinctly stated week before last by Dr. Townsend, of Baltimore, in an address before the Methodist Social Union in Chicago. Slightly abridged, they are as follows:

Shall our laymen be admitted to the annual conference, and have a more decisive voice in the General Conference?

Shall our stewards be elected by the laity instead of being a self-

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perpetuating body whose election depends on the nomination of the pastor?

Shall our presiding elders be elected by the annual conferences instead of being appointed by the bishops?

Shall the arbitrary time-limit that now often embarrasses the appointing power, the preacher, and the churches be modified or removed?

Shall the undemocratic and disregarded rule forbidding negotiations between preachers and people as to appointments be enforced or abrogated?

Shall our discipline leave all questions of casuistry (excepting, of course, any form of immorality) to the individual conscience of our members?

Shall certain other rules of our discipline as to conduct, dress, and adornment be revived and enforced, or abolished?

Shall the management of the secular and business enterprises of the Church continue in the hands of ministers instead of being open equally to laymen who have business education and experience?

Shall the women of Methodism be permitted to exercise Church rights not yet recognized by the General Conference?

Not all of these questions will be considered at Cleveland, but they will be in the background whatever the discussions that take place. The demand that the Church government be democratized is certain to voice itself.

Cure Better than Prevention

The Willimantic Christian Endeavor Union has adopted unanimously a resolution which, omitting the arguments given in its support, we report below. It has been sent to us by the mover, with the request that we give our opinion concerning it:

"*Resolved*, That we earnestly entreat all good people in this part of the State, and more especially do we urge it upon the parents and young people connected with our churches and Christian Endeavor Societies, to refrain from giving, attending, abetting, or participating in card parties and dances, for the reason that the fruits of these things, when there are any fruits at all, are always evil, and the Master whom we serve has said that 'A good tree cannot bring forth evil fruit.'"

We sympathize so heartily with the general object of this resolution that we wish we could commend its methods. But long consideration of the various forms of so-called worldliness in the Church has convinced us—and time and reflection have only deepened the conviction—that prohibitory and restrictive measures are of very little avail in promoting a pure life. Christ said that when an unclean spirit is cast out of a man, and, returning to him, finds the soul swept and garnished, he takes seven other spirits worse than himself and enters into him, and that the last state of that man is worse than the first. There are worse things than card parties and dance parties; and it will always be a question whether a reform which merely prohibits them, or urges men to refrain from them, may not be sweeping and garnishing society in preparation for that something worse. When dancing went out of the young people's life in New England, kissing games came in; and "pillows and keys" and "Copenhagen" were worse than a quadrille or a Virginia reel, not to say worse than a waltz or a polka. When the theater was prohibited, the circus came to take its place; and we think that most of our readers will agree that even Barnum's "greatest moral show on earth" had more that was objectionable and less that was inspiring than any of the plays rendered by such companies as Edwin Booth's, Joseph Jefferson's, or Mrs. Marlowe-Taber's.

There are card parties and card parties, dancing parties and dancing parties, theaters and theaters, just as there are novels and novels. There is nothing inherently and essentially more vicious in cards with jacks and kings and queens on them than in cards with the names of authors on them. There is nothing more natural and innocent than a dancing frolic of young people on the lawn of a summer afternoon. To have seen Booth in the "Merchant of Venice" or Jefferson in "Rip Van Winkle" is an education in both taste and morals. To knock small balls about on green cloth (billiards) is not in itself more wicked than to knock larger balls about on green grass (croquet). The first duty of the Christian is to discriminate. We know some venerable saints whom we should be very sorry to see deprived of their evening cards. They need the recreation; it does them good and no one any harm. We know some young men and women who have sadly wasted at cards many hours which might have been far better spent, and who will have to climb with difficulty the hill which they descended with ease. It is more difficult, but it is also more virtuous, to play cards with moderation, to go home from the dance at a reasonable hour, to keep away from the vicious and the sensational drama, and go only to what is pure and good, than to taboo cards, dancing, and theater-going altogether. If we must choose between John the Baptist, who came neither eating nor drinking, and Herodias, who did little else, certainly John is the better leader to follow. But better than either is Christ, who lived in the world and with the world, who referred with apparent approbation to dancing, who went into society freely, and was a ruler among men, but who always carried with him such a spirit of divine earnestness that men saw in him the evidence that he was God's Son.

The real evil in the card parties and the dances is in the lack of life which they show in the men and women who give themselves to society. "She that liveth in pleasure is dead while she liveth." One remedy is to prohibit the pleasure: that is a poor remedy. The other is to create a new and better life: that is a real and permanent remedy. It is not particularly virtuous to stay away from the dance and the card party and all the time wish one could go—nor is it particularly safe. The best thing for the Society of Christian Endeavor in Willimantic, and those elsewhere, is to provide something higher and better. Let them enter on a Christian or philanthropic work which will arouse the latent enthusiasm of humanity in their companions; let them form some plans for intellectual improvement which will be at once beneficial and attractive; let them set their wits to work and find some way in which to "overcome evil with good." Doubtless they will find this task much more difficult than the unanimous passage of resolutions against cards and dancing, but they will also find the results more permanent.

Dr. William Henry Green

We give to our readers on our first page this week the portrait of Dr. William Henry Green, of Princeton. He began his educational work in that institution in 1846, and has been there as a teacher almost continuously since that time, except for two years when he was a pastor in Philadelphia. On the 5th of May he celebrated the fiftieth year of an almost continuous instructorship in a great American university, most of this time as Professor of Hebrew and Old Testament Literature in its theological department.

Dr. Green represents the extreme conservative position in Biblical literature. He is, so far as we know, the only eminent scholar who regards Genesis as written by a single author, and his work on "The Unity of the Book of Genesis" is the ablest presentation of this view to be found in the English language. His Hebrew scholarship will not be called in question even by those who most thoroughly

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dissent from his conclusions respecting the composition of the Bible. The difference between him and his critics is rather a difference in point of view than in linguistic or philological scholarship. His monograph on the Book of Job is one of the authorities on that book as regarded from the traditional or conservative point of view. An instructive study of the Book of Job might be made by any intelligent laymen who would compare Professor Green's monograph with Professor Genung's "Epic of the Inner Life." Professor Green has passed through some stormy theological scenes within his own Church—scenes in which he has been in some sense an interested participant; but he has maintained throughout a constructive spirit and an unpolemical temper. The vigor and intensity of his conviction have never prevented him from being courteous and respectful to those of opposing view. Such combination of conscientious conviction and perfect courtesy as witnessed in him ought not to be, but unfortunately is, rare in theological circles. Holding, as our readers know The Outlook does, radically different views from those of Dr. Green, looking at the Bible from a very different point of view and interpreting it by different canons, we are glad to join with those who differ from us and agree with him in paying this tribute of respect to one of the foremost Biblical scholars and most eminent Christian teachers of our time.

The Crimes of Good Men

The source of nearly all the evils with which the lover of his country and his fellow-men must contend is the passive attitude of good men toward public affairs. Very good men frequently lack that sense of responsibility which ought to be the inheritance of all right-minded citizens of a Republic. If every man were alive to his duty as a citizen, the political corruption of the present day would be impossible. The passive citizen, who accepts the good that results from the activity of his fellow-man, too often lends his name without knowledge of that which he indorses. He will approve or disapprove that of which he has only heard through a strong partisan. One can hardly decide who does the greater harm, the passive citizen who is never stirred, or the passive citizen who can be roused to a state of emotional insanity and lend his name to approve that, or condemn that, of which he has no knowledge and in which he has no interest. Men who are jealous of their names in the mercantile and financial world will lend those names to movements and enterprises which are detrimental to the best interests of the community. We have frequent proof of this in the lists of trustees and names of managers who know absolutely nothing, and care less, for the organization with which they are identified. This indifference is criminal in its effect. The brains that made the name valuable to the organization would, if used in the affairs of the organization, count for progressive management and economy in administration. Many organizations are supported to-day on the strength of the names that appear in their reports, which would, if their inner histories were known, be swept out of existence; and no citizen of the Republic would be quicker to destroy them than the men whose names make their existence possible, but whose ignorance of what is done permits bad conditions to flourish.

Money is not the need of our civilization. It is men. Money is given again and again in behalf of good works as a salve to conscience. Every dollar given without a man back of it is an element of danger in the community. Its real value lies in the active interest it represents. When every dollar given in philanthropy, in education, in politics, represents one dollar's worth of intelligent interest for the world's betterment, the trend of effort will not be to cure evil but to prevent evil.

In politics the passive attitude of the good man is the factor on which the politician is always able to count. What retards our growth is not the numerical strength of the ignorant or interested vote, but the numerical strength of the vote or no-vote of the passive good man, who does not appreciate the collective value of votes in reform movements. The very fact that the word reform has grown to have the significance that it has in politics is a reflection on the voters. Had they been true to the trust reposed in them, we should not to-day have the word thrust so often upon our attention. The necessity for reform is evidence of retrogression. There must be reform because things have fallen below a fixed standard of excellence. The efforts of citizens which are expended on reforming abuses should be left free for efforts toward progress. There is scarcely an evil with which the true citizen is in combat to-day which is not due to the moral near-sightedness of good men. If every man felt that his first duty is not to measure his strength against the powers of evil, but to combine it with the powers of righteousness, the powers of evil would be paralyzed. No man is so insignificant that, standing on the side of right, fairly, squarely, openly, he does not count one for the world's regeneration.

What the Public Wants

In the gathering of domestic news the American press is tireless, and in some respects admirable. Indeed, so full and detailed have become the reports of happenings in every part of the country that the continent has become one great village. If the boys pillage an orchard in Denver, we know it that evening; if a dog is lost in Seattle, the whole Atlantic coast is stirred by the information. We are all neighbors; we know each other's experiences; we are concerned with each other's sorrows; we share each other's prosperity and adversity. We take the liberty of neighbors in the matter of criticism; we even call names. Those of us who live in old neighborhoods, where social traditions are well established, are somewhat patronizing in our bearing towards those who have moved into new neighborhoods, where the code of morals and manners is still somewhat flexible. In the new neighborhoods, on the other hand, there is a good deal of sensitiveness of feeling, and charges of snobbishness and servile imitation of foreign manners are sometimes heard. Boston is not quite easy in its mind about New York; and New York has the feeling that Chicago is quite far inland; and Chicago proudly scans the horizon and fails to discover either city; and St. Louis thinks that Chicago is loud and commercial like New York, and modestly claims for itself the repose of Boston; and San Francisco looks out towards the West and wonders why anybody still stays in the East; and New Orleans goes quietly on its delightful way and cares for none of these things. Is there not Paris, with its perennially fresh interest in life and its perennially renewed charm of manner, spirit, and art! Why bother about Boston or New York or Chicago—cities of questions and problems and strenuous energies? And when one is in New Orleans itself, he answers "Why?" There is a provincialism in this country which is full of unconscious humor and of quite inexhaustible delight to those who study it in a genial spirit. There is the provincialism of New England, of New York, of the South, of the

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Middle West, and of the Far West—all different, all sharply defined, all vastly entertaining, all showing how much of the village hangs round us still.

It is to this extension of local feeling and sentiment that the press caters in the great amount of space which it surrenders to minor events. It is a trifle oppressive at times. In one's own village a suicide takes place once in ten, twenty, or fifty years. The neighborhood is shocked beyond measure; but the very horror with which the event is viewed shows how exceptional and unusual it is. But when one opens the morning paper and finds the suicides of a continent spread before him, he begins to feel as if the world were going mad, and he is tempted to doubt his own sanity. It seems to him as if the great majority of American boys were engaged in derailing express trains, the great majority of rejected lovers in slaying obdurate young women, the great majority of bank cashiers in defaulting, the great majority of churches in quarreling, and the great majority of politicians in lying, bribery, and stealing. Under these circumstances pessimism as a popular faith has great chances, and men whose natural tendencies are cheerful grow cynical and declare, in many forms of speech, that the world is going to the bad with increasing velocity.

The energy of the press in gathering facts and reports of all kinds from all parts of the globe is notable and admirable; but its judgment in selecting the matter which it prints is open to grave question. Indeed, it may be said that, in too many cases, "judgment has fled to brutish beasts;" there is no discrimination, no selection, no attempt to do real editorial work for the reader. Upon his devoted head is poured, day after day, a mass of insignificant, irrelevant, uninteresting details which give him no real intelligence about men, manners, or current history. A great deal of the matter published as "news" is not news at all; it is simply village gossip, signifying nothing. It is not only unimportant, but it is mortally dull. What is *news?* Evidently from the standpoint of some editors news is mainly murder, arson, suicide, theft, adultery, lynching, and all manner of unrighteousness. These things are at the front; they fill the first page; they are spread out in display type; they are paid for at the highest rates; they are the most eagerly sought for "stories;" while the opening of colleges, libraries, museums, hospitals, the unveiling of works of art, the completion of noble buildings, the discovery of new means of preserving life, beautiful courtesies, noble services, heroic devotions, appear in obscure corners, in small type, and are given the smallest space, relatively. Not long ago an arbitration conference was held in Philadelphia. The subject was one of international importance, the speakers were men of National reputation. In many newspapers no reference was made to the meeting. In one of our "journals of civilization" it was given half a column of space; while the same issue of the same journal devoted three columns to a divorce case in which the evidence was held in the hands of the court—in which, in other words, there were no facts accessible to the public! The completion of the Boston Public Library building was a matter of National importance, full of significance to every intelligent man and woman who cares for the higher civilization in America. It received a good deal of attention from the press; but compared with the space devoted to Holmes, the murderer, it was a matter of very minor interest or importance. Evidently there is something wrong with the editorial perspective; something defective in the editorial judgment of the relative values of things. The public wants more, not less, news; but it is mortally tired of gossip, scandal, and crime. It wants *news;* that is to say, facts that are significant, illuminative, interpretative; facts that give intelligence.

The Christlike Attitude

Nothing in the attitude of Christ towards men was more beautiful or significant than the depth of his sympathy. He not only carried their burdens and bore their sin, but he seemed constantly and consciously to stand in their place. No more searching and awful words of condemnation have ever been spoken to men than were uttered by him; but they were words born of love, not of scorn; spoken in sorrow, not in wrath. He brought with him the highest ideals of personal righteousness and social integrity ever disclosed to the mind of man; he had the deepest personal aversion and horror of sin; the world as he found it must have stung and hurt and outraged every fiber of his nature; and yet, in the moments when he sat in judgment on the sins of the world, he was filled with divine compassion and love. When one considers all the circumstances, nothing that has ever happened is more touching than his tears over Jerusalem. Facing the doom that was fast closing about him; hearing already the shouts of "Crucify him, crucify him;" bearing already the burden of the cross and the weight of that terrible crown, there is no anger in him—only infinite pity, divine yearning, the anguish of rejected help.

In all this there is a lesson for those who feel themselves called upon to rebuke and condemn their contemporaries. The office of prophet is holy and awful; the gift of righteous wrath is sacred; but there is great peril both in the function and the indignation. Men are corrupted by their misuse of these noble gifts as truly as by their misuse of lower things. The reformer stands in constant peril of losing the one thing which makes the reform worth working for; the wrath of the indignant man of intregity may become a snare to him. The prophet may lose his faith in men, the wrath may cease to be righteous and become self-righteous. Too many men of high aims and spirit become cynical, skeptical, pessimistic; in the vain confidence that they are standing loyally by their ideals they are really destroying the reality of these ideals by practically declaring that they cannot be realized. The desire for better things which ends in cynicism never had very deep root; it was always egotistic. The indignation against evil which sinks into contempt of the evil-doers has no power of redemption in it. Behind every deep and real desire to help men there must be an unshakable faith in the willingness of men to be helped; beneath every real devotion to personal or social ideals there must be an immovable faith in the eternal reality of these ideals. To give up the struggle because evil does not easily and quickly yield is conclusive evidence that the heart was never in the struggle at all. The Christlike attitude is not to become embittered because men disown and reject; it is to lay down one's life.

No word of skepticism or cynicism ever escaped the lips of Christ, even in the last terrible hours. "Forgive them; they know not what they do," was the divine petition which came from his heart, revealing his measureless love for and faith in man. It was a terrible price which he paid for his faith; but faith is always costly; it is skepticism which is cheap. The cynic always assumes a deep knowledge of men, but the cynic is always a man of the surface; an observer of certain obvious defects, but blind to the profounder sources of human influence and action. To realize all the possibilities of helpfulness of which a man is capable, one must not only see the sins of his fellows, but he must see with equal clearness of vision their capacity for growth; one must not only reprove, one must also love.

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The Gospel for an Age of Doubt

The Yale Lectures on Preaching, Lyman Beecher Foundation, for 1896

I.—An Age of Doubt

By the Rev. Henry van Dyke, D.D.

Pastor of the Brick Presbyterian Church, New York

The Personal Equation of the Age

There is one point in which all men resemble each other: it is that they are all different. But their differences are not fixed and immutable. They are variable and progressive. Types of character survive or perish, like the forms of animal life. Some predominate, others are subordinated.

Thus it comes to pass that underneath all the diversities of individual life we may discern, not with the clearness of a portrait, but with the vague outlines of a composite photograph, the features of a *Zeitgeist*, a spirit of the time. Generations differ almost as much as the men who compose them. There is a personal equation in every age.

To know this is a necessity for the preacher. Even as the physician must apprehend the idiosyncrasy of his patient, and the teacher must recognize the quality of his pupil, so must the preacher be in touch with his age.

In endeavoring to arrive at this knowledge, contact with the world is of the first consequence. For one who desires to make men and women what they ought to be, nothing can take the place of an acquaintance with men and women as they are. It seems to me that one of the best means of obtaining this acquaintance is through literature—not that highly specialized and more or less technical variety of literature which is produced expressly for certain classes of readers, but literature in the broader sense, as it appeals to cultivated and intelligent people in general, including contemporary history and criticism, poetry and fiction, popular philosophy and diluted science. This kind of literature is the efflorescence of the *Zeitgeist*. It is at once a product and a cause of the temperament of the age. In it we see, not only what certain men have written, by way of comment on the movement of the times, but also what a great many men are reading while they move. It expresses, and it creates, a spirit, an attitude of mind. "I do not imagine," says a keen observer, "that I am announcing an altogether novel truth in affirming that literature is one of the elements of the ethical life—the most important, perhaps; for in the decline, more and more evident, of traditional and local influences, the book is taking its place as the great initiator."[1]

For this reason I believe that a course in modern novels and poetry might well be made a part of every scheme of preparation for the ministry. The preacher who does not know what his people are reading does not know his people. . . . He must read many books in order that he may be in a position to make the best use of what Sir Walter Scott called "the one Book." He must keep himself in touch with modern life by studying modern literature, which is one of its essential factors.

I.—The Questioning Spirit

The moment we do this candidly we are made aware that we are living in a time of general doubt.

. . . . . .

There is a profound and widespread unsettlement of soul in regard to fundamental truths of religion, and also in regard to the nature and existence of the so-called spiritual faculties by which alone these truths can be perceived. In its popular manifestations this unsettlement takes the form of uncertainty rather than of denial, of unbelief rather than of disbelief, of general skepticism rather than of specific infidelity.[2] The questioning spirit is abroad, moving on the face of the waters, seeking rest and finding none.

It is not merely that particular doctrines, such as the inspiration of the Bible, or the future punishment of the wicked, are attacked and denied. The preacher who concentrates his attention at these points will fail to realize the gravity of the situation. It is not that a spirit of bitter and mocking atheism, such as Bishop Butler described at the close of the last century, has led people of discernment to set up religion "as a principal subject of mirth and ridicule, as it were, by way of reprisal for its having so long interrupted the pleasures of the world."[3] The preacher who takes that view of the case now will be at least fifty years too late. He will fail to understand the serious and pathetic temper of the age. The questioning spirit of to-day is severe but not bitter, restless but not frivolous; it takes itself very seriously, and applies its methods of criticism, of analysis, of dissolution, with a sad courtesy of demeanor, to the deepest and most vital truths of religion—the being of God, the reality of the soul, the possibility of a future life. Everywhere it comes, and everywhere it asks for a reason, in the shape of a positive and scientific demonstration. When one is given, it asks for another; and when another is given, it asks for the reason of the reason. The laws of evidence, the principles of judgment, the witness of history, the testimony of consciousness—all are called in question. The answers which have been given by religion to the most difficult and pressing problems of man's inner life are declared to be unsatisfactory and without foundation. The question remains unsolved. Is it insoluble? The age stands in doubt. Its coat of arms is an interrogation-point rampant, above three bishops dormant, and its motto is *Query?*

II.—Causes of Skepticism

If we inquire the cause of this general skepticism in regard to religion, the common answer from all sides would probably attribute it to the progress of science. I do not agree with this answer. At least, I should wish to qualify it in such a way as to give it a very different meaning from that which is implied in the current phrase "the conflict between science and religion."

SCIENCE NOT HOSTILE TO RELIGION

Science, in itself considered, the orderly and reasoned knowledge of the phenomenal universe of things and events, ought not to be, and has not been, hostile to religion, simply because it does not, and cannot, enter into the same sphere. The great advance which has been made in the observation and classification of visible facts . . . has not even touched the two questions upon the answer to which the reality and nature of religion depend: first, the possible existence of other facts which physical science cannot observe and classify; and, second, the probable explanation of these facts. What has happened is just this: The field in which faith has to work has been altered, and it seems to me enormously broadened. But the work remains the same. The question is whether faith has enough vital energy to face and accomplish it. For example, the material out of which to construct an argument from the evidences of final cause in nature has been incalculably increased by the discoveries of the last fifty years in regard to natural selection and the origin of species. The observant wanderer in the field of nature to-day no longer stumbles upon Dr. Paley's old-fashioned, open-faced, turnip-shaped watch lying on the ground. He finds, instead, an intricate and self-adjusting chronometer, capable not only of marking time with accuracy, but also of evolving by its own operation another more perfect and delicate instrument, with qualities and powers which adapt themselves to their surroundings and so advance forever. The ideal of final cause has not been touched. Only the facts which it must illuminate have been vastly enlarged. It remains to be seen whether faith can supply the illuminating power. Already we have the promise of an answer from books like Wallace's "Darwinism" and John Fiske's "The Destiny of Man" and "The Idea of God," which show that the theory of evolution demands for its completion the recognition of the spiritual nature of man and the belief in an intelligent and personal God.

THE EXPANSION OF KNOWLEDGE

The spread of skepticism is often attributed to the growth of our conception of the physical magnitude of the universe. The bewildering numbers and distances of the stars, the gigantic masses of matter in motion, and the tremendous sweep of the forces which drive our tiny earth along like a grain of dust in an orderly whirlwind, are supposed to have overwhelmed and stunned the power of spiritual belief in man. The account seems to me incorrect and unconvincing. I observe that precisely the same argument was used by Job and Isaiah and the Psalmist to lead to a conclusion of faith. The striking disproportion between the littleness of man and the greatness of the stars was to them a demonstration of the necessity of religion to solve the equation. They saw in the heavens the glory of God. And if man to-day knows

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[1] Paul Bourget, "Essais de Psychologie Contemporaine" (Paris, 1895).

[2] "With sorrow and reluctance it must be confessed that the majority of Oxford and Cambridge undergraduates are without, or at least profess to be without, any religious beliefs at all. There are, of course, many exceptions. Exceptions, however, they remain; certainly the greater number are Gallios so far as the Church is concerned." Article in "The Nineteenth Century," October, 1895, on "The Religion of the Undergraduate." Things are not quite so bad in the United States, but in France and Germany they are worse.

[3] Joseph Butler, "The Analogy of Religion," Preface.

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vastly more of the heavens, does not that put him in a position to receive a larger and loftier vision of the glory?

We observe, moreover, that it is just in these departments of science, where the knowledge of the magnitude and splendid order of the physical universe is most clear and exact—namely, in astronomy and mathematics—that we find the most illustrious men of science who have not been skeptics, but sincere and steadfast believers in the Christian religion. Kepler and Newton were men of faith. The most brilliant galaxy of mathematicians ever assembled at one time and place was at the University of Cambridge in the latter half of this century. Of these, Sir W. Thomson, Sir George Stokes, Professors Tait, Adams, Clerk-Maxwell, and Cayley—not to mention a number of lesser lights, such as Routh, Todhunter, Ferrers, etc.—were all avowed Christians.[1] Surely it needs no further proof to show that the pursuit of pure science does not necessarily tend to skepticism.

No, we must look more closely and distinguish more clearly in order to discover in the scientific activities of the age a cause of the prevailing doubt. And if we do this I think we shall find it in the fallacy of that kind of science which mistakes itself for omniscience.

THE ARROGANCE OF SCIENCE FALSELY SO CALLED

"What we see is the pretense of certain sciences to represent in themselves all human knowledge. And as outside of knowledge there is no longer, in the eyes of science thus curtailed, any means for man to come in contact with the realities, we see the pretense advanced by some that all reality and all life should be reduced to that which they have verified. Outside of this there are only dreams and illusions."[2]

. . . . . .

This is simply begging the question of a spiritual world in the negative. It is an immense and stupefying assumption. It is a claim to solve the problems of the inner life by suppressing them. This claim is not in any sense necessary to the existence of science, nor to any degree supported by the work which it has actually accomplished. But it is made with a calm assurance which imposes powerfully upon the popular mind, and, being made in the name of science, it carries with it an appearance of authority borrowed from the great service which science has rendered to humanity by its discoveries in the sphere of the visible.

The result of this *petitio principii* in the minds of those who accept it fully and carry it out to its logical conclusion is a definite system of metaphysical negation which goes under the various names of Naturalism, Positivism, Empiricism, and Agnosticism. Its result in the minds of those who accept it partially and provisionally, but lack the ability or the inclination to formulate it, is the development of a skeptical temper. Its result in the minds of those who are unconsciously affected by it, through those profound instincts of sympathy and involuntary imitation which influence all men, is an attitude—more or less sincere, more or less consistent and continuous—an attitude of doubt. The spirit of the age tacitly divides all the various beliefs which are held among men into two classes. These, which are supported by scientific proof, must be accepted. Those which are not thus supported either must be rejected or may safely and properly be disregarded and held in abeyance.

III.—The Shadow of Doubt on the Face of Literature

Now this general skepticism, in all its shades and degrees, from the most clear, self-conscious, and aggressive to the most vague, diffused, and deprecatory, is reflected in the productions of current literature. Never was literary art more perfect, more accomplished, more versatile and successful than in the present age. Never have its laws been more widely understood and its fascinations more potently exercised. Never has it evoked more magical and charming forms to float above an abyss of disenchantment and nothingness.

In the lay sermons and essays of Huxley and Tyndall and Frederic Harrison and W. K. Clifford, skepticism appears militant and trenchant. These knights errant of Doubting Castle are brilliantly equipped as men of war; and even when they fall foul of each other, as they often do, the ground of the conflict is an accusation of infidelity to the principles of unbelief, and its object is to drive the adversary back into a more complete and consistent negation.

Over the fragmentary but majestic life-philosophies of Carlyle and Emerson, lying in the disarray of stones hewn for a temple yet unbuilt, imaginative skepticism hangs like a cloud. Over Carlyle it is the shadow of a noonday tempest, full of darkness and tumult and muttering thunder. Over Emerson it floats like a cumulus of evening vapors, luminous and beautiful, alluringly transfigured

With the golden lightnings of the sunken sun.

In the vivid and picturesque historical studies of Renan and Froude skepticism is at once ironical and idealistic, destructive and dogmatic. In the penetrative and intelligent critiques of Scherer and Morley it adheres with proud but illogical persistence to the ethical consequences of the faith with which logic has broken, like a son disinherited, but resolved to maintain the right of possession by the strong arm.

THE FICTION OF GLOOM

In the novels of unflinching and unblushing naturalism, like those of Zola and Maupassant and Thomas Hardy, skepticism speaks with a harsh and menacing accent of the emptiness of all life and the futility of all endeavor. In the psychological romances of Flaubert and Bourget and Spielhagen, George Eliot and Mrs. Humphry Ward, it holds the mirror up to human nature to disclose a face darkened with inconsolable regret for lost dreams. Far apart as "Madame Bovary" and "Cosmopolis," "Problematische Naturen" and "Middlemarch" and "Robert Elsmere," may be in many of their features, do they not wear the same expression—the cureless melancholy of disillusion?

Fiction in its more superficial form, dealing only with the manners and customs of the social drama, and relying for its interest mainly upon local color and the charm of incident narrated with vivacity and grace, betrays its skepticism by a serene, unconscious disregard of the part which religion plays in real life. In how many of the lighter novels of the day do we find any recognition, even between the lines, of the influence which the idea of God or its absence, the practice of prayer or its neglect, actually exercise upon the character and conduct of men? Take, for example, "Trilby," as the type of a clever book carefully written for the thoughtless public of a passing moment. It is incredibly credulous in regard to the dramatic possibilities of hypnotism. It is pitifully inadequate in its conception of the actual potencies of religion; and it uses Christianity chiefly as a subject for a caricature in the style of "Le Petit Journal pour Rire."

THE POETRY OF DISENCHANTMENT

Poetry has always been the most direct and intimate utterance of the human heart. And it is in poetry that we hear to-day the voice of skepticism most clearly, "making abundant music around an elementary nihilism, now stripped naked."[1] Listen to its sonorous chantings as they come from France in the verse of Leconte de Lisle, celebrating the somber ritual of human automata before the altar of the unknown and almighty tyrant who agitates them endlessly for his own amusement. Listen to its delicate and decadent lyrics as Charles Baudelaire sings his defeat in life and his thirst for annihilation:

Morne esprit, autrefois amoureux de la lutte,
L'espoir dont l'éperon attisait ton ardeur
Ne veut plus t'enfourcher. Couche toi sans pudeur,
Vieux cheval dont le pied à chaque obstacle butte.
Résigne-toi, mon cœur, dors ton sommeil de brute.[2]

Turn to England and hear its musical confession in the cool, sad, melodious tones of Matthew Arnold—no enemy of faith, but her disenchanted lover:

Forgive me, masters of the mind,
At whose behest I long ago
So much unlearned, so much resigned—
I come not here to be your foe.
I seek these anchorites not in ruth,
To curse and to deny your truth;

Not as their friend, or child, I speak,
But as on some far northern strand,
Thinking on his own gods, a Greek,
In pity and mournful awe might stand
Before a fallen Runic stone,—
For both were faiths, and both are gone.[3]

. . . . . .

Who can contemplate the sharp anguish and dull grief that have fallen upon innumerable hearts through the loss of their most precious faiths; who can behold the gray, formless, ever-moving yet immovable flood of mordant gloom that has covered so many once bright and fertile fields of human hope and endeavor, so many once secure and peaceful homes of human trust and confidence—who can reflect upon these things, even though his own standpoint be still untouched, his own faith-dwelling founded upon an untrembling rock far above the tide, without a sorrowful perturbation of spirit and a deep inward sense of compassionate distress and dread? We stand upon the shore, but we stand beside the sea. And we look out upon it, as Émile Littré sadly wrote,[4] like the women of Troy, whom the Roman poet pictured gazing at its mighty currents and engulfing waves:

Pontum adspectabant flentes.

IV.—Sympathy with Doubt

It is with no careless and exaggerating hand, it is in no unsympathetic and condemning spirit, that I have tried to draw this picture of the skeptical age in which we live. Its faults, its perils, are mine and

[1] George John Romanes, M.A., LL.D., F.R.S., "Thoughts on Religion" (Chicago, 1895), p. 147.
[2] Charles Wagner, "Youth." Translated from the French by Ernest Redwood (New York, 1893), p. 28.

[1] Paul Desjardins, "Le Devoir Présent" (Paris, 1892).
[2] Charles Baudelaire, "Fleurs du Mal" (Paris, 1888), "Le Goût du Néant."
[3] Matthew Arnold, "Poems" (New York, Macmillan, 1878), "Stanzas from the Grande Chartreuse."
[4] Émile Littré, "Conservation, Revolution, Positivisme, Remarques," p. 430.

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yours. The preacher who assumes a supercilious and damnatory attitude towards the doubts of the present time can do little to relieve and may do much to increase them. If we desire to be true ministers to a doubting age, we must put ourselves in the position of Maurice, who said, "I wish to confess the sins of the time as my own."[1] So far as current skepticism has its source in evil, it flows from faults of which we all partake—the pride of intellect, the haste of judgment, the preference of the seen to the unseen, the impatience of ignorance, the vain demand of perfection in the finite comprehension of the infinite, and the disloyalty of reason to conscience.

But, indeed, this is not the point of view from which we speak. This lecture is not an indictment. It is a diagnosis. Doubt, as we are thinking of it, is *not* a crime, but a malady. And if we are to have any hope or power of staying its progress and healing its ravages, we must not only be sympathetic in our understanding of it, but we must also look through it, earnestly and patiently, to see whether there are not some favorable symptoms, some signs of enduring vitality, some promises of returning health and strength, in the spirit of the age.

LESSONS OF ENCOURAGEMENT

Of these it seems to me there are three, so evident and so important that we ought not to overlook them. First, the acknowledged discontent and pain of unbelief; second, the practical recoil of many of the finest minds from the void of absolute skepticism; third, the persistent desire and effort to serve mankind by love, self-sacrifice, and ethical endeavor. In other words, I would read the lesson of encouragement in the sufferings of doubt, in the doubts of doubt, and in the splendid moral inconsistencies of doubt.

PESSIMISM

Begin, then, with pain, which is not only a warning of disease, but also a sign of life. The pessimism which goes hand in hand with skepticism in this nineteenth century is a cry of suffering. . . .

It seemed at one time as if the course of modern skepticism was to be free from sadness, a painless malady. At the beginning of the century the tone of infidelity was jubilant and triumphant. Percy Bysshe Shelley walked into the inn at Montanvert and wrote his name in the visitors' book, adding "democrat, philanthropist, atheist"—as if it were a record of victory and a title of glory. This cheerful type of skepticism still survives, here and there, in a few men who insist that the process of disenchantment is pleasant and joyous, and that the optimism which belonged to faith may remain while the faith itself disappears. It is like the smile of the famous cat, in the child's story-book, which broadened and brightened while the cat faded, until finally the animal was gone and nothing but the grin was left.

But for the most part modern doubt shows a sad and pain-drawn face, heavy with grief and dark with apprehension. . . .

THE SAD ASPECT OF LIFE

. . . A gray shadow of melancholy spreads over the questioning, uncertain, disillusioned age—languid sighs of weariness breathe from its salons and palaces. Bitter discontent mutters in its workshops and tenements. "Never, I believe," says Paul Desjardins, "have men been more universally sad than in the present time." And then he adds, with keen insight, "Our misery lies in feeling that we are less men than we were sixty years ago."[2] Human life has been unspeakably impoverished and narrowed by the loss of faith. Comedy has become tragic, and tragedy has grown mean and sordid.[3] Men have lost the sound of a divine voice in the story of their existence, and learned to listen to it as

> a tale
> Told by an idiot, full of sound and fury
> Signifying nothing.

Love itself, the great purifier and ennobler, has been transformed, in the subtle analysis of sexual passion, from the sea-born Venus, pure and radiant with immortal youth, to a dirt-engendered goddess, concealing her secret ugliness with illusory and artificial charms, and presiding with malignant power over the lower currents of man's being—a veritable Cloacina of human life.[4]

THE MEANNESS OF MAN

The thought of "the grandeur and misery of man," as Pascal conceived it, was painful but elevating. The conception of the insignificance and misery of man, as skepticism presents it, is painful and dispiriting. Born of blind force and unconscious matter, quickened by some mysterious cruelty to a consciousness of his own origin and a foreboding of his inexplicable and fruitless destiny, he "drees his weird" between two fathomless abysses of gloom as one who is indeed weary and heavy-laden. The music with which he accompanies his march towards the blank and dismal bourn rolls and clashes through the literature of every land with deep and mournful discords, as if man had at last invented that strange organ of expression which a satirist has called "the Misérophon."[1]

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MELANCHOLIA

If we turn to Russia, which has given us some of the most brilliant and influential, though undisciplined, writers of modern fiction, do we not hear, in an accent harsher and more formidable, the same conclusions, the same cries of nausea over the inextricable confusion and vain efforts of human life? If we turn to England, do we not see the same cloud of melancholy, less threatening, less angry, but no less dark, rising from the chasm which doubt has made between man's inner life and the world as scientific positivism pictures it? How mournful is the voice in which W. K. Clifford proclaims, "The Great Companion is dead!" How full of silent but passionate grief is that lonely study in which "Robert Elsmere" feels himself going blind to the dearest visions of his former faith! How black the air in which "Jude the Obscure" breathes out the last throbbings of his insurgent heart in curses upon his sordid and desperate fate![2] Let a poet, with that sublime insight of genius which endures even amid the ruins created by its own destructive passion, speak the last word of doubt—the epitaph of "The City of Dreadful Night." The portentous figure of *Melancolia* sits enthroned above her vast metropolis.

> The moving moon and stars from east to west
> Circle before her in the sea of air;
> Shadows and gleams glide round her solemn rest.
> Her subjects often gaze up to her there:
> The strong to drink new strength of iron endurance;
> The weak, new terrors; all, renewed assurance
> And confirmation of the old despair.[3]

AN ARGUMENT OF HOPE

But why despair, unless indeed because man, in his very nature and inmost essence, is framed for an immortal hope? No other creature is filled with disgust and anger by the mere recognition of its own environment and the realization of its own destiny. This strange issue of a purely physical evolution in a profound revolt against itself is incredibly miraculous. Can a vast universe of atoms and ether, unfolding out of darkness into darkness, produce at some point in its progress, and that point apparently the highest, a feeling of profound disappointment with its partially discovered processes and resentful grief at its dimly foreseen end? To believe this would require a monstrous credulity! Atheism does not touch this difficulty. Agnosticism evades it. There are but two solutions which really face the facts. One is the black, unspeakable creed that the source of all things is an unknown, mocking, malignant Power, whose last and most cruel jest is the misery of disenchanted man.[4] The other is the hopeful creed that the very pain which man suffers when his spiritual nature is denied, is proof that it exists, and part of the discipline by which a truthful, loving God would lead man to himself. Let the world judge which is the more reasonable faith. But for our part, while we cling to the creed of hope, let us not fail to "cleave ever to the sunnier side of doubt," and see in the very shadow that it casts the evidence of a light behind and above it. Let us learn the meaning of that noble word of St. Augustine: "Thou hast made us for Thyself, and unquiet is our heart until it rests in Thee."

THE RENAISSANCE OF FAITH

Yes, the inquietude of the heart which doubt has robbed of its faith in God is an evidence that skepticism is a malady, not a normal state. The sadness of our times under the pressure of positive disbelief and negative uncertainty has in it the promise and potency of a return to health and happiness. Already we can see, if we look with clear eyes, the signs of what I have dared to call "the reaction out of the heart of a doubting age towards the Christianity of Christ and the faith in Immortal Love."[5]

Pagan poets, full of melancholy beauty and vague regret for lost ideals, poets of decadence and despondence, the age has borne, to sing its grief and gloom. But its two great singers, Tennyson and Browning, strike a clearer note of returning faith and hope. "They resume the quest, and do not pause until they find Him whom they seek."[6] Pessimists like Hartmann work back unconsciously, from the vague remoteness of Pantheism, far in the direction, at least, of a theistic view of the universe. His later books, "Religionsphilosophie" and "Selbstersetzung des Christenthums," breathe a different spirit from

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[1] "The Life of Frederick Denison Maurice" (Scribners, New York, 1884), Vol. II., p 235.
[2] "Le Devoir Présent," pp. 17, 19.
[3] See the Plays of Ibsen: "Ghosts," "A Doll's House," "The Wild Duck," etc.
[4] Bourget, "Psychologie Contemporaine," pp. 5, 8.

[1] Anton Bettelheim, article in "Cosmopolis," January, 1896.
[2] Thomas Hardy, "Jude the Obscure" (Harpers, 1896).
[3] James Thomson, "The City of Dreadful Night," xxi., 12.
[4] "It must have been an ill-advised God who could fall upon no better amusement than the transforming of Himself into such a hungry world as this, which is utterly miserable and worse than none at all." Quoted in the "British Quarterly Review," January, 1877, p. 146.
[5] "The Poetry of Tennyson" (New York, Scribners, 1889), p. xiii.
[6] Vida D. Scudder, "The Life of the Spirit in the Modern English Poet (Houghton, Mifflin & Co., 1895), p. 333.

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his "Philosophie des Unbewussten."[1] One of the most cautious of our younger students of philosophy has noted with care in a recent article the indications that "the era of doubt is drawing to a close."[2] A statesman like Signor Crispi does not hesitate to cut loose from his former atheistic connections and declare that "the belief in God is the fundamental basis of the healthy life of the people, while atheism puts in it the germ of an irreparable decay." The French critic M. Édouard Rod declares that "only religion can regulate at the same time human thought and human action."[3] Mr. Benjamin Kidd, from the side of English sociology, assures us that "since man became a social creature the development of his intellectual character has become subordinate to the development of his religious character," and concludes that religion affords the only permanent sanction for progress.[4] A famous biologist, Romanes, who once professed the most absolute rejection of revealed, and the most unqualified skepticism of natural, religion, thinks his way soberly back from the painful void to a position where he confesses that "it is reasonable to be a Christian believer," and dies in the full communion of the Church of Jesus.[5]

All along the line, we see men who once thought it necessary or desirable to abandon forever the soul's abode of faith in the unseen, returning by many and devious ways from the far country of doubt, driven by homesickness and hunger to seek some path which shall at least bring them in sight of a Father's house.

THE INDOMITABLE CONSCIENCE

And meanwhile we hear the conscience, the ethical instinct of mankind, asserting itself with splendid courage and patience, even in those who have as yet found no sure ground for it to stand upon. There is a sublime contradiction between the positivist's view of man as "the hero of a lamentable drama played in an obscure corner of the universe, in virtue of blind laws, before an indifferent Nature, and with annihilation for its dénouement,"[6] and the doctrine that it is his supreme duty to sacrifice himself for the good of humanity. Yet many of the skeptical thinkers of the age do not stumble at the contradiction. They hold fast to love and justice and moral enthusiasm even though they suspect that they themselves are the products of a Nature which is blind and dumb and heartless and stupid. Never have the obligations of self-restraint and helpfulness and equity and universal brotherhood been preached more fervently than by some of the English agnostics.

THE NEW CRUSADE

In France a new crusade has risen—a crusade which seeks to gather into its hosts men of all creeds and men of none, and which proclaims as its object the recovery of the sacred places of man's spiritual life, the holy land in which virtue shines forever by its own light and the higher impulses of our nature are inspired, invincible, and immortal. On its banner M. Paul Desjardins writes the word of Tolstoï, "Il faut avoir une âme—it is necessary to have a soul," and declares that the crusaders will follow it wherever it leads them. "For my part," he cries, "I shall not blush certainly to acknowledge as sole master the Christ preached by the Doctors. I shall not recoil if my premisses force me to believe, at last, as Pascal believed."[7]

SIGNS OF THE TIMES

These are the signs of the times. Surely we must take note of them, surely we must labor and pray to understand their true significance, if we are to say anything to our fellow-men which shall be worth our saying and their hearing.

Renan made a strange remark not long before his death: "I fear that the work of the twentieth century will consist in taking out of the waste-basket a multitude of excellent ideas which the nineteenth century has heedlessly thrown into it." The skeptic's fear is the believer's hope. Once more the fields are white unto the harvest. The time is ripe; ripe in the sorrow of skepticism, ripe in the return of aspiration, ripe in the enthusiasm of humanity, for a renaissance of the spiritual life. Blessed are they who are come to the Kingdom for such a time as this, if indeed they believe and preach a living, saving Gospel for the present age.

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[1] James Orr, "The Christian View of God and the World" (Randolph, New York, 1893), pp. 456, 457.
[2] "The Methodist Review," January, 1896, "The Return to Faith," by Professor A. C. Armstrong, Jr.
[3] Édouard Rod, "Les Idées Morales du Temps Present" (Paris, 1894), p. 304.
[4] Benjamin Kidd, "Social Evolution" (London, 1894), p. 245.
[5] "Thoughts on Religion," p. 196.
[6] Madame L. Ackermann, "Ma Vie" (Paris, 1885), p. xviii.
[7] "Le Devoir Présent," p. 45.

There can be nothing in a nation or a State or a city, however exalted its aims, or however perfectly organized, which is not in the persons composing the city, the State, or the nation. An ultimate standard of worth is an ideal of personal worth.—*Horatio Stebbins.*

Some of the Rights and Wrongs of Labor and Capital [1]

By an Employer

Labor unions enroll but a small proportion of the working classes. Only those trades which require special knowledge, such as comparatively few possess, can with any hope of success maintain a union.

The great multitude of the most poorly paid, who do the drudgery work of life, are too numerous and too heterogeneous to be united. The hardships of this class are nearly always really great, whereas those of the united classes are only comparatively so, and that spasmodically. But the publicity given to the quarrels of united labor with united capital, and the inconvenience the public suffers from their hostile tactics, gives to their grievances a prominence which overshadows the far greater sufferings of the submerged orders of society. Nevertheless, their claims are not less pressing because less prominently forced on public notice, and the risks which society runs from neglecting them are infinitely greater than those which society is exposed to from the actions of trades-unions, whose aims are defined and methods understood. The conflict, however, between united labor and united capital constitutes to the industrial world "The Labor Question."

Trades-unionism, in its modern phase, made its appearance first in England, but became soon acclimatized in this country. The objects of trade-unions have been from first to last the same: to secure shorter hours of labor, higher wages, and legislation against the employment of children and women in unsuitable occupations. Mutual aid and life-insurance benefits have been incorporated in the constitutions of many unions as subsidiary advantages. As a rule, trades-unionists are not Socialists. The old trades-unionism in the last Trades Congress held at Cardiff, in England, gained a decisive victory over the new trades-unionism, which embodies in its programme political changes of a distinctly Socialistic tendency. And the Socialist party was defeated in the Parliament of the Labor Federation recently held in this city. But both in England and here the Socialist wing, if not dominant, is strong. Its increase or decrease in numbers will be largely influenced by the attitude of the great employers of labor—a consideration which should have no small weight with them before exciting conflicts which can by any legitimate possibility be averted. Nor do the trades-unions seem to favor profit-sharing, co-operative manufacturing, or any of the other devices by which philanthropic manufacturers have striven to improve the fortunes and stimulate the intelligence and independence of their workmen. As the unions fight primarily for high wages settled in cash, in order to insure compact action they almost necessarily insist on a uniform rate of wages, and therefore demand that the trade pay for the services of the inefficient at the same rate as for the best. They thus degrade the best man to the level of the worst. On that account we blame the more intelligent workman for slavishly summitting to the dictation of the union, and for merging his individuality and independence into the interests of his class. Is he not to be commended for his unselfishness in doing so? for did he act otherwise, combination and the strength it imparts would be impossible.

After all, do we not every one of us do the like? Under our representative system of government, as conducted on party lines, every man chooses his side, and is branded as a renegade if he thinks for himself and breaks away from party control. So, on entering a trade combination, many a firm which previously prided itself on its independence foregoes the right and dignity of individual action and control of its own affairs in the hope of benefiting by submission to a policy deemed best for the general good. In this respect the workman is no more a craven than the party politician or the wealthy monopolist. If one is wrong, all are wrong. If one is right, are they not all right? and cannot the principle and policy of combina-

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[1] For an introductory article on this subject see The Outlook of April 18.

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tion be carried still further and embrace in one union Consolidated Capital and Consolidated Labor?

While the aims of trade-unionists have always been essentially the same, the methods of enforcing their demands have varied as little. These are: strikes, and intimidation of non-union workmen. The one method is theoretically and economically wrong; the other is a crime.

The November, 1895, number of the "Bulletin of the Department of Labor" gives the following startling statistics, approximately correct, of the havoc caused by strikes between 1881–1894 in this country alone:

Number of establishments involved in strikes and lockouts,	75,234
" strikes between 1881–1894	14,390
" lockouts between 1881–1894	6,067
" employees thrown out of employment by strikes,	3,714,406
" employees thrown out of employment by lockouts	366,690
LOSS OCCASIONED BY STRIKES BETWEEN 1881–1894	
Loss occasioned to employees	$163,807,866
" " employers	82,590,386
LOSS OCCASIONED BY LOCKOUTS	
Loss occasioned to employees	$26,685,516
" " employers	12,235,453
Total	$285,319,209

There are no accurate statistics to show how many strikes have failed and how many have succeeded; but the same authority gives the following as approximately correct:

Strikes which have succeeded	44.49	per cent.
" " " partially succeeded	11.25	"
" " " failed	44.23	"
Lockouts which have succeeded	40.33	"
" " " partially succeeded	9.58	"
" " " failed	47.45	"

It is probable that the defeats have outnumbered the victories; but it is also more than probable that many demands would not have been acceded to had they not been made at the muzzle of that most destructive trade weapon—a threatened strike; for while a defeat depletes the treasury of the union, it works often incalculable loss to the victor, far greater prospectively, as well as immediately, than a reasonable concession would have involved. On the whole, therefore, the strike has proved an effective piece of armor for both attack and defense. The whole odium, however, of using these ruinous tactics should not be laid to the door of the unions; for under other names they have been resorted to by organized capital. The lockout is the counter-movement to the strike, and the boycott of an obnoxious railroad company by the Railroad Association, or the exclusion by a powerful corporation of the products of a weaker rival, or of a competitor, from a given market, are acts of coercion just as tyrannical and repulsive as, though more cunningly disguised than, the brutal assaults of unionists on non-union "scabs." It is true that "two blacks never made a white," and that the outrageous lawlessness and barbarous brutality of some trades-unionists cannot be condoned by quoting the high-handed exercise of power by corporations against their men, or of corporation against corporation. But till capital, which is controlled by men of higher education and intelligence, and who are not goaded to acts of heartlessness and lawlessness by want, abandons all such methods, blame and punishment should be meted out with rigid impartiality; for such acts, no matter by what side committed, are equally subversive of personal liberty and of social order. Such impartiality it is difficult to exercise amidst the prejudices of class, the temptations of trade, and the necessities of political ambition. It is wonderful, for instance, how tenderly the bravest politicians touch the gross abuses of law and right of which trade combinations and trade-unions are guilty. Even Mr. Cleveland, when commenting in his message on the atrocities perpetrated on Italian laborers by the miners of Colorado, does not direct a word of blame or warning against the culprits themselves, but traces the catastrophe back to the *padrone* system, which he can safely abuse without risk of forfeiting many votes.

One cannot, however, look at the enormous figures which represent the immediate loss and misery inflicted by strikes and lockouts (and it must be recollected that the far greater consequential damage cannot be counted by dollars and cents) without being humiliated by the thought that our vaunted nineteenth-century civilization and Christianity have simply involved us in an industrial war of a most ruthless character. Christianity itself is certainly not guilty, nor is civilization to blame. Yet if they cannot effect a remedy, they will be virtually guilty of an anachronism.

The revolution against individualism and towards communism is a tendency attributable distinctly to advancing civilization, and it is to it that is due the combination of both capital and labor. Both forms of consolidation seem to be inevitable, and therefore, for this and other reasons, it seems to be sheer madness to think of suppressing trade-unionism by legislation or by force. For though the actual members of trade-unions may not outnumber all the other voters of the country, a vast majority would rally to the workman's standard if interference with the rights of the unions were made a political issue. Trades-unions are, therefore, an established social and economical force with us; and as heretofore this force has been used as a disturbing element only, it is a dangerous one. There is no use trying to disguise the fact that it is a focus of discontent and revolt, nor can it be supposed that the discontent will be dispelled by bayonets and bullets. We may sneer at Debs, but Debs would not have been able to masquerade as a dictator unless he had had a dangerous following. Nor is it reasonable to suppose that the thousands who left their work and their pay at his bidding did so out of servile obedience to his will, and without any feeling of personal wrong to be righted. The feeling may have been a fiction, and the wrong imaginary. If so, it should be the more easy to assuage the feeling and to disprove the wrong. But, considering how widespread is the irritation, whether it be warranted or not, and with what violence it expresses itself, it is simply the part of reason that capital should take account of the risk it runs by delaying to adopt, in the only way it can be done, efficient means to restore harmony by disproving the delusions under which labor rests, if they be delusions, or rectifying its wrongs, if they exist. Nothing will be gained by abusing labor organizations and their leaders, or by merely putting down violence by force, however necessary and justifiable that may be when the uprising occurs. Men smarting under defeat are the more easily convinced that their grievances are real and intolerable. They are therefore the more exposed to the blandishments of demagogues, and the more easily tempted to use their rights to organize, and to cast their votes at the polls for dangerous and revolutionary changes in our economical life.

But cannot the organizations of labor, so strong in numbers and often in the intelligence and the earnest disinterestedness of their leaders; and the organizations of capital, so skillfully constructed and so masterfully commanded by certain captains of industry and commerce, be used for conciliation as well as for war, and for peace as well as for the promotion of business interests? Many of the commanders of both armies are men not only of talent—for otherwise they would not occupy the positions they do—but men of lofty purpose and honest intention. What nobler work could they engage in than using their genius and influence to bridge the breach instead of widening it between capital which both need, and the labor to which the rich are so deeply indebted for their prosperity? It is in the highest degree praiseworthy on the part of Mr. Carnegie and Mr. Rockefeller to give of their millions to public purposes, to build libraries and music-halls, and to endow universities. One is inclined to wonder betimes whether it might not have been better for the people at large had they never made so many millions, but instead of accumulating it had distributed in higher wages among their workmen and in cheaper goods to the community what they now give away in great benefactions. But, be that as it may, they must be men of exceeding liberality and public-spiritedness thus to dispense wealth which once won becomes so dear to the owner. Or take, again, a man like Mr. Depew, whose tact and many mental resources

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have been so well trained and turned to such good account that they have raised him to a position where he is intrusted with the management of hundreds of millions, and whence—and that is a more responsible dignity still—he is the arbiter of over ten thousand lives. These men are all great organizers. They are all men who by their personal qualities have exercised immense influence over such of their fellow-men as they have come into contact with, for single-handed they could not have accomplished what they have.

On the other hand, no one knows better than they that some at least of their opponents, who control the labor unions, are men of talent, fairness, and even moderation. What would be the result if these leaders of men would try to forget the past, except in so far as it can teach lessons of wisdom for the future, and would form a combination of great hearts and strong hands with the determined purpose of deliberately reviewing this terrible labor question and discussing it dispassionately? While peace reigns is the fit time for such peace-preserving action. If undertaken by these men, who have never failed in less laudable pursuits, they would certainly not fail in this, nor would the experiment be tried for the first time. They would make it with the help which the experience of others would give them. The Board of Arbitration and Conciliation of the iron trade of the North of England, which grew out of the great strike of 1866, was made possible only by the organization formed for offensive warfare by the men and the ironmasters. Strikes and lockouts at the time followed each other till they were seen by both sides to be insanely suicidal. Then, chiefly through the initiative of Mr. David Dale, a scheme on the general line of that successfully inaugurated by Mr. Mundella in the woolen trade of the Midland counties was proposed and accepted by both sides. It has worked well, and averted incalculable misery. Each works appoints a master and a workman delegate. They meet in general conference twice a year to adjust wages and discuss disputes which could not be settled through a standing committee or by the delegate and the foreman of the works, with whom grievances do, or in most cases are supposed to, originate. Only in the rare cases where men and masters cannot adjust their differences has arbitration been resorted to. The spirit of trustfulness in the men, where they have reason to believe in the honesty and ability of their employers, cannot be more convincingly expressed than by their having several times agreed to submit the differences to Mr. Dale himself as arbitrator. Mr. Dale, now Sir David Dale, on the presentation to him, some years ago, of his portrait by the joint board of masters and men, made the following remarks, which should certainly carry weight, as the utterance of perhaps the largest employer of labor in the North of England: "I have just ventured to say that the system has secured peace and regular work; for although there have been from time to time ebullitions of feeling at an award deemed by some of the men whom it affected to be unreasonable, if not unfair; although there have even been loud assertions that an award would not be accepted, and in a few cases actual resistance to its adoption, the loyalty of the general body of men has always shown itself, and, supported by this and by public opinion, the men's leaders have quelled promptly all attempts at repudiation, and have brought into submission those who threatened revolt. Let me, therefore, declare emphatically, as the result of long and varied experience, that the best security that employers can have for the rule of reason and the observance of engagements on the part of the operatives of any trade is that those operatives should have among themselves a union strong in numbers and with an able and thoroughly trusted executive."

Do such men compose the executives of our labor unions? and would the ambitious but heretofore futile endeavor to control the unions by federated labor organizations aid or interfere? These and other doubts and questionings cannot be summarily answered, for were there an earnest and conciliatory temper displayed by the employers, it would probably be responded to by the men, and the counsels of the more headstrong be less heeded than they are to-day.

At any rate, the machinery by which these irritating disputes can be adjusted exists, though constructed for more ignoble purposes, and therefore, if it could be used for these nobler aims, organization would justify its claims to be one of the highest developments of our modern civilization, and the men who are justly proud of being the creators and stimulators of many of our great industries would thus, with still better reason, deserve well of their country and mankind.

Glimpses of Buddhism

A Conversation with Two Buddhist Priests

By the Rev. Amory H. Bradford, D.D.

The two largest buildings that I remember in Kyoto, if not in Japan, are the huge Hongwange Temples—the Eastern and the Western. They both belong to the Shin Shiu sect of Buddhists; both are vast and beautiful, but the Western, near the Buddhist College, is the older. The Eastern, which has been completed but a few years, is fresh and new, and one of the largest places of worship in the world. Both buildings are entirely of wood, even to the noble pillars that support the large and, to Occidental eyes, top-heavy roof. Connected with the older temple is a labyrinth of buildings and gardens, which is one of the sights of that ancient capital, to my mind even more beautiful than the Imperial palace and the castle in the same city.

On the last day of November, 1895, through the courtesy of a prominent citizen of Kyoto, and in company with Professor Moreta, Dean of the Theological Department of the Doshisha University, who acted as interpreter, I was permitted to visit and converse with the two priests of these temples—both of them authors and thoroughly representative men. At the Western Hongwange Temple we were received in the reception-room of the series of buildings mentioned above. At the entrance we removed our shoes, and entered in our stockings. The floors of the long corridors were polished like glass, and the rooms opening from them covered with the whitest of matting. Only in the apartment which we entered was any furniture visible. In that were a table, a few chairs, and a stool on which was a *hibachi* (a little jar with charcoal burning). By an obsequious but exquisitely polite old man, probably a servant, we were welcomed. In due time the priest, Professor Fujishima, made his appearance. He was short in stature, with bright black eyes, round head, a mustache, and looked much like a Frenchman in Japanese dress. Indeed, he had spent several years as a student in France. Apparently he was about forty years of age. With low bows we were greeted, and had hardly taken our seats when the old servant brought in three cups of tea, and over them we conversed. A few of the questions and answers are here given. After the proper formalities had passed between us, I asked: "What relation, in your opinion, do Buddhism and Christianity bear to one another? And is there any basis on which they may co-operate?" He replied, as might have been expected from one of his sect, that Christianity was one form or phase of Buddhism. To the question of co-operation he gave no reply. I asked how Buddhism, as he understood it, and Christianity differed. He replied that the first difference was in the idea of the Deity; the Christians regarding him as a creative person, and the Buddhists as the product of eternal causation. When I asked what was behind that process of causation, he replied, "The ultimate reality." When I asked, "Is that ultimate reality personal?" he gave no definite answer, at least none that I could understand. We passed from that to the subject of sin, concerning which he spoke as follows: "Sin as an offense against an infinite and holy God has no existence. Sin has relation only to the man sinning. The evil-doer weaves a web around himself as the silkworm weaves its cocoon." The Professor was peculiarly vivid as he pictured each man making his own destiny for himself, and living independent of any divine power—an eddy in an infinite and eternal stream

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of causation. No higher being is offended by the wrong acts of the individual, although, as appeared later, that higher power may save. This brought us naturally to the subject of salvation. Here the Shin Shiu sect of Buddhists hold views much like the Christian. The Sho-do sects believe in salvation by works, but the Jo-do sects, of which the Shin Shiu is the largest, believe in salvation by faith. So when I asked about salvation he replied that it is possible for all through "the original prayer of Amida Buddha." "Who is Amida Buddha?" The answer was, "He is the being in whom the stream of causation culminates; the being most like him whom the Christians know as God. He is the manifestation or personalization of the ultimate reality. He saw the sins and sorrows of humanity, and, suffering with men, prayed for their salvation; and men are saved as they have faith in the suffering love of Amida Buddha, which love is expressed in his 'original prayer' for man's salvation." In other words, Christians believe that men are saved when by faith they take hold of the fact that God in infinity and eternity is mediated and truly made known in his relation to the sinner by the personal sacrifice of Jesus Christ; in short, in salvation by faith in Jesus Christ, or in the revelation of God which he has mediated. The Shin Shiu sect of Buddhists believe that men are saved by faith in Amida Buddha, or in his suffering love as manifested in his original prayer. The difference between the two systems, however, is far-reaching and vital, since to the Buddhist there is no Deity but an eternal stream of causation, while the Christian believes in the heavenly Father. Yet it must be granted that Amida Buddha is supposed to reveal the beneficent nature of the eternal causation, as Jesus Christ is the brightness of the Father's glory. But no explanation can alter the fact that ultimately Buddhism rests on impersonal causation, and Christianity on personal fatherhood. Naturally, of course, we came to the subject of the individual soul and its existence after death. On this point the Professor said that Shin Shiu Buddhists believe in life in Paradise, which is a state of happiness and continued individual existence. This point was not amplified, but I was referred to a catechism, which he graciously sent me the following day. In that the true enlightenment is said to be attained as soon as we are born in Paradise, and Paradise is said to mean "the world which possesses happiness," while Nirvana is not extinction of body and soul, but causation "of the great suffering of transmigration."

These are some of the questions put to the priest attached to the Western Hongwange Temple in the ancient city of Kyoto, and his answers to the same. But my guide, Professor Moreta, was not satisfied. He said that Fujishima represented what may be called the New Buddhism, while he was anxious that I should meet a worthy representative of the Elder Buddhism. He was found in Professor Yoshitani, of the Eastern Hongwange Temple of the same city. That is the newest and, all things considered, the most splendid temple in the city, if not in Japan. Its dimensions appear to dwarf even the largest cathedrals of Europe. To find the priest we were directed to his residence in a street near the temple. Entering a covered passage or hall, with only a floor of earth, we were left standing for a moment while our cards and letters of introduction were presented; then the peculiar sliding doors found in all Japanese houses were opened, and we were bidden to enter. The priest appeared at once. He was a man of about sixty years of age, with a head smooth-shaven, and none of the dapper appearance of the priest we had just left. He took us into a second room, which evidently was his study. There was neither table nor chair in the room. We sat on our feet on mats. In an alcove was a kind of small bookcase in which were probably fifty paper-covered books. We were scarcely seated when a woman, evidently the wife of the Professor, entered with tea, and the conversation began. Very much the same questions were asked as before, and in many cases substantially the same replies were elicited. A few new thoughts, however, were brought out. The question of salvation by faith being so fundamental, I asked more about it, and was told again that man's hope of salvation is entirely in the suffering love of Amida Buddha. This thought is thus expressed in a Buddhist catechism: "The true faith is to believe in Amida Buddha with our true thought," but "to get the true thought we must entirely give up any notion of self-power. At first we must believe that we are really sinful, and that therefore we are destined to the sufferings of endless rebirths, and that we cannot escape these by means of any self-power." Out of the mouth of two witnesses the fact that this sect of Buddhists believes in salvation by faith was clearly established. But it was also made clear that the law of eternal causation, of which Amida Buddha is the efflorescence, is very different from God the Father Almighty, revealed in Jesus Christ.

The current idea that Buddhism is a sad and hopeless faith induced me to ask whether existence was regarded as in itself an evil. Sir Edwin Arnold's line about Buddhism was in my mind—"And life is woe." To this question the priest replied that there are various kinds of existence; that when a man is righteous, existence is a blessing; when he is wicked, it is a curse. With this thought Christians also would agree. As to possibilities of co-operation between Christianity and Buddhism, he saw no reason to expect anything of the kind.

In many forms the question as to the personality of "the ultimate reality" was put, but from neither priest was elicited anything like a definite and tangible response. Perhaps that is not surprising, since the idea of personality is very dim in the Japanese mind, and there is no word in the language for its expression. It seemed to me that of Deity as a personal Being they had no conception, although Amida Buddha, who, in all that concerns the relation of the infinite to man, corresponds to the Christian idea of God, is clearly and distinctly an individual person.

Little was said about the ethical teachings of the faith, because the whole world knows that many of them are lofty, noble, and altruistic. I desired rather to get answers to questions which would show how Buddhists are impressed by the problems of existence; whether, in view of the eternal facts, they have hope and motives to holy endeavor; whether existence is regarded as a blessing or as a curse. These conversations leave many questions unanswered, and are not by any means to be regarded as giving more than a few glimpses of Buddhism. Concerning the impression left upon my mind a few words should be said. Beyond a doubt, if there were nothing else to which we could cling, Buddhism would offer to humanity a noble faith. It has done a great work for Japan; it would do the same for any people who have nothing better. It is not to be belittled. It must have had a mission in the divine plan; but it belongs to the old dispensation, to the period of preparation rather than fulfillment. It has been to many what Judaism was to Christianity. It seems to me to be radically incomplete in its doctrine of God, of sin, and of salvation.

To the Christian teaching of a creative Person, who is self-conscious and eternally loving, it opposes only an eternal process, behind which, if there is anything behind, may be ultimate reality, of which nothing may be affirmed.

To the Christian doctrine of sin as conscious violation of the eternal law of righteousness, and consequently as something hateful to the Father of all, the Buddhist replies that sin has relation only to the man sinning, and has no relation to Amida Buddha, or to the eternal law of causation, or to the ultimate reality.

As to its doctrine of salvation it must be said that in that it approaches nearest Christianity; but its doctrine of salvation by faith does not reach to Christian heights, since it can affirm nothing concerning what is behind Amida Buddha. He is good and gracious, but he is the product of a process, and a product may perish. The Christian faith, on the other hand, is in a Person who is the manifestation in time of the Personality who is everlastingly unchangeable.

One other thought forces itself upon our attention. Is there no way in which the truth which these people surely possess may be utilized? Is it necessary for Christians to go to them saying, "You and your fathers have believed a lie"? There is a better way, and it is being followed by

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the wisest of our missionaries. The better way is to show how the prophecies of Buddhism are fulfilled in Christianity; how those who in Amida Buddha see through a glass, darkly, in Jesus Christ may have clear vision; how that which is incomplete in Japan and India was completed eighteen hundred years ago in Judea. Of these ethnic faiths it may be truly said::

They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Marriage of an Egyptian Princess

By Laura B. Starr

The week preceding the marriage of Princess Ninat Alleh Hanem, sister of the Khedive, to her cousin, Prince Djemil Taussaun, was one of great festivities. Dinners, receptions, native feasts and ceremonies, to which no European was invited, filled six days of the time. On the evening of the seventh day a general reception was given by the Khediviah-mother, to which hundreds of European and native residents were bidden, and a few tourists; fortunately for me, my name was included among the latter. I fear my description of the ceremonies will be disappointing, for there was very little of the unusual or Oriental about them.

At ten o'clock a special train conducted us to the gates of Koobeh Palace, where the reception was held; this is the favorite palace of the present Khedivial family, about seven miles from Cairo. Although ladies and gentlemen were invited for the same evening, they were separated from the moment they reached the foot of the steps leading to the palace door. A cordon of eunuchs ruthlessly parted them asunder, sending the gentlemen right about to a large tent in the garden, erected for the occasion. Here they were received by Prince Mohamed Aly, brother of the Khedive, and Prince Djemil, the bridegroom; they were entertained during the evening with music, dancing-girls, coffee, and cigarettes. There is a curious custom, which originated with Ismail Pasha, which makes the Khedive absent himself from any wedding save his own, because, forsooth, it is thought that the presence of his Highness attracts attention from the bride and groom, who should be the center of observation. Whether this is the real reason or not, the fact remains that Abbas II. repaired to Montaza, his palace in the country, and remained there until the marriage had taken place.

Bereft of our natural guardians, eunuchs took us in charge and conducted us to the entrance of the grand hall, where we were handed over to French-speaking ladies-in-waiting, who led us up the stairs to the bridal chamber, where we were shown a beautiful canopied silver bedstead, covered with a satin counterpane, richly embroidered with gold, bearing the Khedivial crown and arms. The four pillows, which were piled one upon another, were thin, flat, and long enough to reach from one side of the bed to the other; the cases were made of satin, and handsomely embroidered; in front of the bed was spread a gorgeous piece of satin embroidery, upon which stood two pairs of handsome slippers.

In the Prince's dressing-room there was pointed out to us an exceedingly handsome gold toilet set of twenty-five or thirty pieces; the most prominent article was a golden block or shape upon which to rest the tarbush at night; the tarbush, or fez as it is called with us, is the universal head-gear of the Oriental, and is never taken off except at night, when it is placed upon a shape or chair especially made for the purpose. These, with a set of diamond studs and sleeve-buttons of enormous size, were the gifts of the bride, who also presented the groom with every article of clothing he was expected to wear during the next twenty-four hours. It was the first time we had ever had an opportunity of examining a bridegroom's trousseau, and we made the most of it. The dainty linen and silken garments came from Paris, but the handsomely embroidered plush bath-robe trimmed with fur was of Egyptian make. It is an Oriental custom for the bride and groom each to give the other every garment they wear on the wedding day and night, but we somehow missed the bride's trousseau, perhaps because we were a little late and they were obliged to hurry us into the drawing-room to pay our respects to the wife and mother of the Khedive, who stood on a daïs to receive us.

The Khediviah was handsomely gowned in a European costume of pink satin elaborately trimmed with gold; the Khediviah-mother wore a white moire dress with court train, and both she and her daughter-in-law were ablaze with diamonds, and each wore the decoration and grand cordon of the Bhefekat, or Order of Mercy, bestowed upon them by the Sultan of Turkey. So far as we were concerned, the whole function was carried out in the fashion of Western nations, except that there were native dancing-girls and singers; the latter were men, and were brought into the drawing-room blindfolded and seated behind some ornamental screens, where, guarded by eunuchs, they sang love-songs till a late hour.

The Turkish and Arabic ladies were served at a separate buffet where native food was provided; they were also allowed several privileges not accorded to us; but, on the whole, very few concessions were made to old-time customs. At an appointed time the music and dancing stopped, and the bride came into the drawing-room, supported on either side by the Khediviah and Khediviah-mother, and was led to a seat on the daïs. She was a pretty, dark-eyed creature, with sweet expression and a shy manner. Her gown was of ivory satin, with court train, elaborately trimmed with gold embroidery; she was literally covered with diamonds, several handsome pieces being the gift of the groom.

On either side of her face, in front of her ears, hanging almost to her feet, was a cluster of gold-tinseled threads like a long slim tassel; these curious ornaments apparently fastened the veil. I am told that the same pair decorate a bride's hair and are used again to ornament the head of her coffin when she is buried. The bride sat with down-cast eyes for the space of fifteen or twenty minutes, when she was escorted back to her chamber. As she left the room the small gold and silver coins which had been struck off in commemoration of the event were thrown broadcast among the assembled guests, whereupon there ensued a scene that baffles description. The primitive woman asserted herself to an astonishing degree; everybody elbowed and pushed everybody else in her efforts to secure a souvenir of the occasion. It would have been curious to know what the native ladies who stood looking on thought of their civilized sisters.

The toilets of both European and native ladies were exceedingly handsome, with this difference—the material of the garments worn by the latter was perhaps the more magnificent, but their gowns lacked the fit and finish of the former. Many of them, handsome brocade satin, were cut like the old-fashioned Mother Hubbard and girdled about with gold and silver belts incrusted with diamonds and precious stones. A few of the Turkish ladies wore turbans of white illusion; others had abandoned them entirely; of course, being in the harem, no one wore a veil. There was a greater display of diamonds than I have ever seen at a like function in any part of the world; even many of the slaves were loaded with them. At midnight a special train carried us back to Cairo, and the consensus of opinion was, when the evening had been discussed between the gentlemen and ladies, that we had had quite the better time of it.

On the afternoon of the following day the bridal procession left Abdin Palace in Cairo and proceeded to Koobeh Palace; it consisted of a body of mounted police, a battalion of the lancers, squads of infantry, and three state carriages. The first one carried the bride, and was drawn by six horses; the second, drawn by four horses, and the third, by two, contained members of the Khedivial family; these were followed by a number of harem carriages each with a eunuch on the box. The outriders, coachmen, and footmen were dressed in liveries of scarlet and gold, with flesh-colored long hose, like those worn by the Buckingham Palace servants. The curtains of the bride's carriage were

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drawn, and it was surrounded by officers of the Khedivial Guard. A gorgeously costumed *syee* walked by the head of each horse, and two, with long poles, pranced before each carriage. A curious incident connected with the procession was that the bridegroom watched the passing of the cortège from the balcony of one of the hotels. It is not often that a man has an opportunity of being a spectator of his own wedding procession!

The Poetry of Childhood

By Rebecca Perley Reed

It is a significant fact that the poetry of childhood is usually written in the present tense. Therein is it true to child nature, which knows little of the past or future—one of which is the possession of old age, the other the dowry of youth and manhood. Old age lives in the long dream that lies behind it; youth in the exultant expectation that stretches before it. To childhood belongs the great wealth of the immediate present.

Jean Ingelow recognizes this characteristic phase of child-thought in the first of her "Songs of Seven:"

O velvet bee, you're a dusty fellow,—
You've powdered your legs with gold!
O brave marsh-mary buds, rich and yellow,
Give me your money to hold!

Many men and women hold undisputed right of entrance into this fair domain of childhood, whose inhabitants will always welcome the comrades who know about that enchanted country of blue skies and fadeless flowers, of bravest adventure and immortal heroes! Through the shut lips of these favored men and women creep visions of the past. Again glows "the light that never was, on sea or land," for into the vision of the ideal, as into the Kingdom of Heaven, he who would enter must become "as a little child."

How the kinder-singers crowd our thought—Tennyson, Longfellow, Wordsworth. Elizabeth Browning mourns with "little Ellie" over the deserted swan's nest. John Gilpin flies past under the strange speeding of the melancholy Cowper. We laugh or cry with Tom Hood as it may chance, or smile with Aldrich, Alice Cary, or our own Whittier. Ah! we cannot number the names of these *old boys and girls* of so many centuries. All hail dear old Mother Goose, who lived, not in myth, but in the flesh, and wrote for her little kin in the early days of Boston, Massachusetts! Little dreamed she of mothering all coming generations! It is difficult to define her charm unless it lie in the infinite variety and epigrammatic surprises of her muse, touching the experience of child life at all points. Whether in the high tragedy of Cock Robin, the pathetic story of Betty Pringle's dead piggy, or the tender impersonation of Mother Nature's spring awakening in dear "Daffy-down-Dilly," she is sure to hold the children. Truth to say, occasional questions arise in the domain of ethics, as in her silence concerning "Taffy's" doubtful honesty; yet Mother Goose is a marvel. Witness her gentle pastoral of "Little Bo-Peep" and its happy ending.

It is singular that the poet who voices most tenderly the love of childhood is not a mother, but a father—Eugene Field. Motherhood, mayhap, resting content with its royalty of possession, leaves its supreme expression to others. For sweetness and tenderness of soul, childward, the gentle poet lately departed occupies a unique place. Looking through the eyes of his own children, hearing with their ears, thinking their thoughts, they turn together to Nature and the quaint lore of legend and romance.

With wondrous pathos he writes of "Little Boy Blue," whose toy dog and rusty tin soldier, white with dust, patiently await his return. "The Rockaby Lady from Hush-a-by Street," "Pitty-pat and Tippytoe"—ah, when shall we pause where tender tales are so many? Over every child-face grown white in its last sleep his own bends in heartbreak. He is close of kin with the sorrowing.

Mrs. Field has designated her favorite of her husband's poems. "Little Luddy-Dud" illustrates what, for lack of a better designation, I may call a lyric of the affections. Its last stanza illustrates its tenderness:

Luddy-Dud's cradle is swinging
Where softly the night-winds blow,
And Luddy-Dud's mother is singing
A song that is sweet and low.
'Tis little Luddy-Dud in the morning,
'Tis little Luddy-Dud at night,
And all day long
'Tis the same sweet song
Of my nearest and my dearest
Heart's delight—Luddy-Dud!

Perhaps Stevenson embodies in his poems of childhood more of imaginative power than any other of its modern laureates. He has open vision toward the highlands of the Ideal. Perchance, as the worn walls of his mortality wasted, its windows widened to the vision of things beyond. He, too, possessed that quality essential to poets of child-life—the wonderful memory of its experiences; the detail of its earliest remembered impressions. He re-enacted at will his early-day dramas in their charmed environment, when Imagination was his dear "familiar." She never deserted him in the after years. He could feel the cool evening shadows falling, while the beautiful lady of dreams clasped his small hand, and, slipping his little bed from its nursery moorings, floated with him far out upon the sea of sleep.

My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat
And starts me in the dark.

At night I go on board and say
"Good-night" to all my friends on shore.
I shut my eyes and sail away,
And see and hear no more.

All night, across the dark, we steer;
But when the day returns at last,
Safe in my room beside the pier,
I find my vessel fast.

How his captions paint pictures!—"The Land of Counterpane," "My Shadow," "Windy Nights."

Ah! what saw he when he escaped the leash of wearing pain, and passed into the stillness and starlight of the debatable country, falsely called Death?

We have followed these poets of childhood along the green meadows of the literal, through the tender melodies of the heart, up the shining way of imagination. Is the journey to end thus? Lack we a children's singer who will feed the altar-fires of their spiritual nature? Who will do them this high service, if not the seer who has unfolded the heavenly vision to so many of their elders—even George Macdonald?

Into purest and strongest and highest company he invites the children, because, through all charm of fable and allegory, he leads them back and up to God!

In his prose-poems, "At the Back of the North Wind" and "The Princess and the Goblin," his little man and maiden tread high altitudes, in the strength of whose ozone they descend into valleys of service, helping their less favored mates to climb thither also.

Clear as starry winter night, pure as illimitable ether, strong as the Angel of Life, loving as the Christ-heart, is the soul of this spiritual laureate, who rests not short of their loving and conscious companionship with God!

Some one says, "With the advent of Jesus Christ came the poetry of childhood." Yes! All genius that sang before his birth was too poor to give children their due. Even literature needed the inspiration of his "Suffer the little children," before they found fitting place therein.

He came. "The little child in the midst" stands forevermore the authorized unit of fitness for the kingdom, and in the light of his revelation Macdonald tells the baby's story:

Where did you get that pearly ear?
God spoke, and it came out to hear.

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How did it all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought of you, and so I am here!

The Value of Self-Activity

By Abby H. Stewart

Ruskin says: "The divine mind is as visible in its full energy of operation on every lowly bank and moldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth, and to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifest in the casting of the clay as in the scattering of the cloud, in the moldering of the dust as in the kindling of the day-star."

One can see in the well-grown and mature tree the symmetry, grace, and beauty of the divine plan for a tree. All the tree asks of the careful gardener is the space and freedom in which to develop the divine idea from within. All arbitrary interference from without is a hindrance and hampering of its perfect unfolding and sound development. So with the child, his real growth and development must be after the divine plan, and come from within. As the tree finds material for growth in the soil, air, and sunshine, the child under right conditions unfolds in beauty and harmony.

The physical need of self-activity in the child thrusts itself upon our notice very early in life, even in the infant, by the tossing about of his little limbs in unconscious movements. In the restless growing child this uneasiness is often regarded as an expression of the depravity of childhood, because he doesn't "sit down and be still." If rightly understood, it is only nature's way of securing the needed physical development. If the mind or hands are occupied, the body will be quiet—the life-energy is directed into another channel. In President Eliot's recent plea for the game of football in the university, for the purpose, he says, of "keeping down sensuality," can we not read an added meaning into the hand-work of the kindergarten, the Sloyd of the primary school, the manual work of the advanced classes, and the athletic games of the universities—that, by providing right activities, or safe channels, in which this ever-abounding life of the growing child may flow, the wrong activities may not develop?

Every new form the child creates with his blocks; every boat, engine, or cart, doll's hat or dress, the boy or girl makes out of material at hand, is a step towards a possible Ferris Wheel, an Art Institute, an Angelus, or a Symphony. The consummation of the divine creative instinct develops only from some form of self-activity. Should we not, then, cherish in our children these seemingly insignificant beginnings to express their ideals of the true and the beautiful?

We frequently hear parents complain of laziness and indolence in their children—that they are unable to get them to share in the work of the household or to do anything requiring exertion and labor. If we watch closely very little children, how natural it is for them to want to do whatever we are doing! Can any parent have failed to notice in his own little ones the eagerness with which they manifest their desire to participate in whatever you are doing? Froebel says: "Be careful and thoughtful at this period. You can at one blow destroy, at least for a long time, this instinct of helpfulness in your children." If you repel your child's help as childish, or as a hindrance, in such words as, "Oh, don't bother me now; I am in a hurry;" or, "You only hinder me," after several rebuffs of this kind, he does not offer to share in his parents' occupations, and gradually becomes dull and fretful. His inner power has ceased to be a joy and has become a burden. He becomes indolent in self-defense. The will of his parents cannot be set aside; the obstacle is too great to be overcome. If we wish our children to help us later in life, when their assistance is really of value, foster in them at an early age this instinct of helpfulness, even though it should cost some effort and sacrifice on our part. It will repay you a hundred-fold, as does good wheat planted in good soil.

The Ethics of School Visiting

By Hilda Johnson

These are the days of a somewhat strenuous altruism. Duty, turned Recruiting Sergeant, beats an insistent drum, and eager recruits volunteer, with an audacity at once splendid and pitiful, for work in untried fields.

Our sympathies are enlisted for active service. Our interests, too, have become universal. We whirl from tenements to transcendentalism, through a coil of bewildering possibilities, and there seems risk of reversion to a world of infantile sensation—a "big, blooming, buzzing confusion."

Admitting these tendencies, we may recognize the dangers of an uninstructed and undisciplined enthusiasm; we may agree with Mr. Walter Bagehot that our most pressing need is a spirit of animated moderation; we may feel that a blundering interest is almost as injurious as indifference. It will be less easy to apply these sentiments to that interest in education with one expression of which this paper concerns itself.

Enthusiasm for education is so admirable, so necessary, so new, that it may seem ill-advised to criticise any expression of that enthusiasm, however blundering. But is it?

The visiting of schools—by the teacher who wishes to make a comparative study of methods, by the mother who wants to know how her child is being taught, by the woman of leisure who feels an altruistic interest in the education of to-day and the citizens of to-morrow—this visiting of schools in the spirit of honest investigation is beyond criticism. The motives for school visiting are, in the main, admirable and enlightened. The manners of school visiting are sometimes less happy.

Social intercourse does not end just outside of the school-room door. All the delicately graded expressions which make social manners in the outer world make social manners here. Every person of experience and sensibility will feel, with Stevenson, that social intercourse is a difficult art. It is not easy to assume, successfully, new relations. It is not easy to enter into the life of a strange community. And yet some of us approach that sensitive and delicately organized community, which we call a school, with a jaunty unconcern which argues a lack of appreciation of the difficulties of the situation.

The thoughtful visitor will feel the real complexity of her apparently simple visitorial relations. They may be broadly classed as threefold: her relations to herself, to the teacher, and to the pupils.

In this trinity of connection she may well consider first her self-relationship. This will bring her face to face with the purpose of her visit. It will lead her to consider in what attitude of mind she is trying to observe and to judge, observation and judgment being presumably the objects of her visit. She will find that she is both learner and critic. How necessary, then, that she should try to place herself in that mental attitude, at once clear-eyed and appreciative, which will enable her to see the work steadily and to see it whole! She cannot hope to form an expert judgment. Any opinion that she may arrive at will be necessarily partial and limited. There are, of course, matters upon which judgment can be passed by most of us; questions of ventilation, sanitation, knowledge, and conduct which can be answered by the book and without hesitation. Should the ventilation be poor, the sanitary arrangements imperfect, the teacher ignorant, and the discipline altogether incoherent, the observant visitor will know it. But there are matters of method and discipline upon which none but a pedagogical expert should pass an opinion; and there are further matters of personal interrelation and subtile psychological significance which cannot be judged at all in the present empirical condition of our educational practice.

"How, then," asks the visitor, "am I to see the work steadily and to see it whole?"

Fortunately for us, our working judgments come rather

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from impressions than from expert and logically reached conclusions. "The judgment which forms itself insensibly in a fair mind" is the one on which we must mainly rely. The ideal visitor will bring with her to the school-room "the fair mind," that sympathetic mental temper, that delicate appreciation of all sides of a question, which is the critical equipment.

Having, then, cleared her mind of cant and of prejudice, our visitor approaches the school-room door. Here she meets her second problem—the question of her relations to the teacher.

We hear and think and say much about the dignity of teaching. We begin to feel that the educator, as "the enlightener of daily life," is worthy of consideration. Yet this feeling (doubtless as much from low educational standards as from any other cause) is hardly general. There are still those who seem to regard the teacher as a sort of sprightly mechanism, arranged to make indelible impressions on young minds at stated intervals; a mechanism whose processes can be watched as openly as the rotations of a printing-press. Our visitor will know better than this. She will remember that the teacher is surely human, and probably sensitive, for sensitiveness to impressions and to atmospheres is a frequent concomitant to tact and insight.

How, then, shall the visitor enter into sympathetic relations with the teacher? She will do well to forget herself as critic, and to come as guest into a domain of which the teacher is both host and autocrat. This implies much. It implies courtesies from each to each, and undivided authority for one—the teacher. The visitor who remembers that she is the guest of an absolute authority will be careful to take her cue of conduct from that authority. She will not attempt to usurp it. She will do nothing to weaken it. She will not criticise the teacher's methods, either by word or manner, before the class. She will not take work from the teacher's hands and undertake to show how it should be presented. She will not pet a child who is under discipline.

And, beyond these negations, she will try to pass to a positive sympathy and unity with the teacher's method and idea. Only thus can she understand it. Only thus can she help its expression. Some one has said that most of the evils of life are caused by "man's being unable to sit still in a room." This appeals to us as irresistibly true in the matter of school visiting, especially when we come to the consideration of the third relationship—that of the visitor to the children. The stonily impassive visitor may have special terrors for the sensitive teacher, but it is the restlessly vivacious visitor who makes havoc with the manners and *morale* of the pupils.

It is she who enters with a bustling breeziness that takes away the breath of the whole school. Her dress is often as startling as her personality. It is she who flutters from chair to chair and from desk to desk, who catches the eyes of the children with "nods, and becks, and wreathed smiles," who makes audible comments on the attractions of this, that, and the other child.

Our ideal visitor will find the happy mean. She will be neither irritably restless nor stonily impersonal. She may slip in so quietly that the children will hardly notice her coming, but she will make her presence felt in many ways. She will become a child with the children, and in so doing she will create an atmosphere of attention, receptivity, and repose. In this atmosphere the school life can go on normally and well. Our visitor will not fear lest she should make her judgment blind. She will know that in living with the children she is getting nearer to the scope and purpose of the teacher's work than she could in any other way. Then, when she goes away, thinks the visit over, and passes judgment favorable or unfavorable, she will feel that she has brought to the investigation the best of all possible witnesses—the fair mind.

The enthusiast imagines that he alone has the courage of his convictions; but there is a faith, and perhaps a deeper faith, which can stand still and wait till the fruit is ripe, when it can be gathered without violence.—*Froude.*

Puzzles and Games

Charade

By Ida E. Bowers

A friend in many homes, my first,
Though sometimes loved and sometimes cursed.
My second's an exclamation that's often
Followed by words not intended to soften.
My third's a very disagreeable noise,
Most often produced by a lot of school-boys.
Who'll discover the mountain that is my whole,
By searching their maps from pole to pole?

Songs Without Sounds

By Isabel Testut

It is sometimes very hard to think of a game suitable for boys and girls of all ages to join in. Below is one in which young and old may take part, and in which they will find a deal of amusement:

Choose some one in the room for the first victim—generally a lively person to start a new game. This person stands before the company, and, without making a sound, sings some familiar air that all are likely to know. This is done by singing the tune to one's self, but giving free motion to the lips and tongue.

The rest of the company are to guess the tune. If it seems too difficult, gestures may be made to illustrate the song; as in "Yankee Doodle," for example, when the words, "Stuck a feather in his hat," are sung, a movement toward the head may be a help.

As soon as some one guesses the tune, the victim is released and has the right to select any other from the company to stand in his place, except the lucky one who has guessed the song.

As the game progresses, it becomes funnier and more interesting, some being bashful, yet having to sing until the tune is guessed. Some good songs are "Ben Bolt," "Home, Sweet Home," "Three Blind Mice," or any other in which gestures may be made.

Historical Acrostic

By Frances Amory

1. Dark-eyed queen! to 'scape thy conqueror,
   Thou didst fly to death's long sleep.
2. General rash! thy sturdy legions
   Climbed with thee the snowy steep.
3. Cruel demagogue! the nations
   Gloried when thine own head fell.
4. Precious gems, in aid of progress,
   Royal lady! thou didst sell.
5. Wise and good! detraction slew thee,
   Made thee drink the fatal cup.
6. Rome to thee, O fierce barbarian,
   Yielded all her treasures up.
7. Chief of roundheads, patriot, soldier,
   Statesman, Puritan, wert thou!
8. For thy songs so sweet, thy people
   With the laurel crowned thy brow.
9. Thou, O fat and jovial monarch,
   Many fair ones took to wife.
10. Idol of the English people,
    Dark thine armor, short thy life!
11. Selfish and ambitious statesman!
    For thy country thou didst well.
12. With thy dagger, though a woman,
    Thou didst break a tyrant's spell.
13. Thou, O prince, in time of trouble
    Called to wear Britannia's crown.
14. Lover daring! breast the waters!
    Seek thy lady's smile or frown!
15. But a myth of German folk-lore,
    Lovely "Wassermädchen," thou!
16. Sad young queen! thy angry rival
    Tore the crown from off thy brow.
17. Warrior queen! thy dauntless courage
    'Fore the foeman never failed.
18. Lashed unto the mast, O hero!
    Past the sirens safe thou sailed.
19. Pious monk! who warned thy people,
    Told them sin brought sorrow dire,
    Naught thine earnest prayers they heeded,
    Paid thee but with rope and fire.

Gentle reader, take these primals,
Find a navigator bold.
Many thought it rash adventure,
But his fame will ne'er grow cold.

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For the Little People

A Complaint

By Katharine N. Birdsall

I have a little brother boy,
But he's so very small,
I can't see what he's made for—
He's just no good at all.

No one could call him handsome;
He's only eight weeks old;
He stays in bed 'most all the day,
And doesn't like the cold.

He cannot talk as I can,
Nor eat nice meat and bread;
He cannot even walk around
Or stand upon his head!

But what provokes me most is
To hear him wail and cry;
Then mamma hugs and kisses him
And sings a hushaby.

But if *I* fall upon the floor
And hurt my precious head,
Nurse says, "You are too big to cry—
I'll put you right to bed!"

And I am only three years old,
With lovely curly hair—
I only cry for kisses;
Now, do *you* think it's fair?

A Group of Little Cooks

By Mary Willis

The room was at the top of the tall building. The sky was blue and the world was bathed in warm sunshine that morning. I had wanted to visit that class each Saturday morning since it began, but I had not been able to do it. This Saturday I found the time. As I came near the top of the building I heard girls' voices. The owners of these voices seemed to be using them all at once. "Dear me!" I thought, "how can any one teach in such a racket? How can any one learn?" I opened the door. There were eleven little girls, just as busy as bees. Down one side of the room were two tables, each with eight gas-burners arranged for cooking. In the middle of the room was a pine table. At one of the burners were two little girls. Over the burner was a double boiler. I looked in it. There was oatmeal cooking, the little cook busily stirring. At another burner was an interested group. There was the odor of lemons and sugar.

"What are you doing?" I asked.

"Making a lemon pudding," was the answer.

A little girl at another table was breaking egg-shells into a coffee-pot, while another was measuring flour at the other side of the cooking-table. At the window stood a little girl beating the white of eggs on a plate with a fork. They were so busy, and seemed to understand so well what they wanted to do, that I had forgotten that there ought to have been a teacher there.

"Where is your teacher?" I asked.

"She didn't come, and we are repeating last week's lesson," came in a chorus. "As much as we can," corrected a very accurate little girl.

The spokeswoman explained the situation. "The teacher didn't come, and at first we did not know what to do. Then we looked in the closet, and we found that we had flour, and baking-powder, and corn-starch, and coffee, and oatmeal; then we found two lemons and one egg. We thought we would cook some oatmeal, make coffee and biscuit, and a lemon pudding. We each bring a penny. So we bought five cents' worth of butter, and a pint of milk, and an egg—we had one egg." The little cooks flew about, feet and tongues keeping time. The flour and baking-powder and shortening were measured and mixed and rolled and cut. If it is true that "too many cooks spoil the broth," it is not true of biscuits. For at least six cooks did something, and the baker had nothing to do with the making. The biscuits were made very small, so that there would be enough to go round. They were a perfect success. The meringue was a failure. The little pastry-cook lost part of it in the sink when she was watching the dish-washing.

When the dish-washing time came, there was no soap. One of the little girls ran to the front window and opened the inside shutters, which were folded back. She took from behind it five pennies, and soon came back with a piece of soap. She explained that the week before some had forgotten their pennies and that they had that much left after all had paid their dues and the milk and butter had been paid for. The money was put behind the shutter for safety. Now they had all paid up. The dish-washing did not appeal to any of the cooks. Nobody wanted to wash dishes. At last two volunteered, and all the cooking utensils were washed while the biscuits were baking.

When they were done the fun began. Two tablecloths were borrowed from the kitchen-garden downstairs, and two pots of growing ferns. These were put on the table, and then the dishes. A father and mother were elected, and the family sat down. The biscuit were each about as large as a *fifty-cent piece*. The lemon pudding was large and delicious, but the meringue was just in little spots over the top. The little pastry-cook was very sad. The coffee was clear and very good. The supply of dishes made the serving of the food rather queer. Some had plates, but they were very large; some had to use saucers as plates. Those who had plates had to use them as saucers on which to place their cups. Then all the saucers had to be washed for the pudding. Nobody objected to this queer division of dishes; it was like an indoor picnic, and everybody had lots of fun.

Mr. and Mrs. Smith (these were the names given to the little girls who played father and mother) attended to the wants of the nine children most carefully and politely.

I think that any teacher has reason to be proud of a class who, when she is away, will work just as hard and carefully as when she is present.

Sunshine

By Mary H. Fisk

"I wish it would stop raining," said a cross little voice, for the fourth or fifth time. "I want to go out and play, and Fido does, too."

"I once read a story," said Willie's mamma, "about a little boy who was called Sunshine, because he was always happy and contented."

"How can a fellow be happy when he can't go out, and don't know what to play?" And the cross little boy threw himself down on the floor beside Fido.

"You might play you were my Sun," said Willie's mamma, with a twinkle in her eye, "and fill the room with sunshine for Fido and me."

"Why, mamma," said Willie, in astonishment, "how can I *play* I am your son when I really am, and—" and then he saw what his mamma meant.

"Fido," whispered Willie, "that is one of mamma's jokes. She thinks we are cross. I will have to tell you about S-u-n and S-o-n. You don't go to school, so you don't know that S-o-n spells me, and S-u-n spells the sun up in the skies. Suppose we do play Sun, Fido; it will be such a funny game."

"Mamma," said Willie, "I'm going to play Sun, and I'm going behind the screen and play it is a cloud. No, Fido, you can't come with me. You must go 'way down on the earth and stay with mamma, for I'm playing I'm the Sun. Now, you see, Fido, if I were the Moon you *could* stay, for the Man in the Moon has a dog."

Fido was quite sure if he could not stay with his little master he did not like the new game; but he was a good dog, so he went and lay down by Willie's mamma.

And then the Sun burst forth from behind the clouds—and such a happy Sun as it was—and mamma clapped her hands, and Fido barked with delight, and the rain tapped on the window and wanted to come in where everybody was so merry and gay.

"I'm your S-O-N now, mamma," shouted a happy little voice, "so look out for a bear-hug."

Do you think I am going to tell you how Willie hugged his mamma? Not at all! for your mamma wants your kind of a hug, and not Willie's.

In America and Japan

By Grace Thompson

The little Japanese children are noted especially for their good manners. A gentleman who has been in Japan many times tells this story. He says a friend of his, a Japanese gentleman, bought a beautiful piece of carving two hundred years old. This piece of carving he placed on his front gate on the street. The American gentleman expressed surprise that so costly and beautiful a thing should be placed where it was exposed to rough treatment and perhaps destruction. The owner was amazed that his friend should think this possible. He told the traveler it was perfectly safe. Three years afterward the traveler was in that Japanese city again, and as he came to his friend's house he saw that the beautiful piece of carving was as perfect as when it was first placed on the gate.

The other day I passed a house where for several weeks workmen have been putting a very elaborate stone balustrade around the area and up the steps leading to the front door. These steps are at right angles to the sidewalk. For weeks workingmen have been working under canvas, and I knew from the clicking sound that they were carving the stone. At last they were through and the canvas was taken down, and there was a group of dancing children with garlands of flowers in a panel of the balustrade. They were so chubby and so full of joy and play that it made you happy just to look at them. Two weeks after I went to see these happy stone children again. One, the dearest, happiest of them all, the leader, had lost the thumb of his right hand. The whole panel was marked with chalk, and disfigured. What should have been a beautiful thing, delighting all passers-by, was made ugly and unattractive by some rude children who could not appreciate its beauty. It made me wish that American children had the good manners of the Japanese children, and their love of beauty.

Growing

A little rain, and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about;—
Ah, that's the way the flowers grow,
Don't you know?

A little work, and a little play,
And lots of quiet sleep;
A cheerful heart, and a sunny face,
And lessons learned, and things in place;—
Ah, that's the way the children grow,
Don't you know?

—*Little Men and Women.*

A Small Tribe

There has been found in Alaska, near British Columbia, a tribe of Indians whose language is like the chirruping sounds of birds. These Indians are hunters, and have been driven so often from their settlements that they build only temporary houses—just a few boughs fastened together. The whole tribe now numbers only twelve. They move so constantly that though it has been known for many years that there was such a tribe, no white man could find them until last winter. They are called Tsutsowt.

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The Religious World

The General Conference at Cleveland

The General Conference of the Methodist Episcopal Church of the United States convened in Cleveland, O., on Friday, May 1. With one exception, all the eighteen Bishops of the Church were on hand at the beginning, and on the very first day 537 of the delegates had arrived. At the date of writing it is impossible to do more than refer to this gathering, which will be one of the largest and most important in the history of the Church. The meetings are held in the Central Armory, which has been fitted as an auditorium for the Conference. It will seat about four thousand people. Among the delegates are a number of colored men and two Japanese. The question that seems to overshadow all others is that of admitting women as lay delegates. Four women, namely, Mrs. James Bashford, of Delaware, O., Mrs. Lydia A. Trimble, of Foochow, China, Mrs. L. C. Butcher, of North India, and Mrs. D. J. Parker, of North India, are regularly elected delegates for their respective conferences. They have presented their credentials, and the Secretary of the Conference has put their names upon the roll. Thus far the victory appears to be in favor of the women. The general opinion seems to be that they will be given their places in the Conference, but that is a question which the future alone can decide. The report which will be presented by the Board of Church Extension shows that "the total amount asked in thirty years was $5,712,475, and the total receipts in response to these calls $2,766,827, being 48 4–10 per cent. of the amount asked. It also shows that "the largest aggregate of conference collections in any one year was in 1892—$158,940.27—and that they steadily declined during the quadrennium, until for the last fiscal year they amounted to $127,743.69, being $31,196.58 less for the last than for the first year of the quadrennium, and yet the total for these four years was larger than for any preceding quadrennium." The Methodist Episcopal Church is the largest of the Protestant denominations in the United States. Its proceedings will therefore be watched with unusual interest. We shall report them in future numbers of The Outlook.

The "Book-Room Frauds"

The question of frauds in the Book-Room of the Methodist Episcopal Church is to come before the General Conference. Charges have been in the air for the last twenty-five years. The Rev. John Lanahan, of the Baltimore Conference, has published a book entitled "The Era of Frauds in the Methodist Book Concern." The subject can no longer be evaded nor ignored. We know nothing concerning the merits of the case, but if what has been published in this book and has found its way into the daily press is true, even in part, the Conference owes it not only to Dr. Lanahan, but to itself to give the subject an immediate and thorough investigation. The substance of the charges is that several years ago heads of departments used their positions for personal aggrandizement; that thereby many became rich; that men were appointed to office who were eminent as preachers, but not accustomed to business, and that they were made the dupes of their subordinates; that when the matter was brought before the whole Church by Dr. Lanahan, efforts were made to suppress the truth, and he was subjected to what, if his statements are correct, was outrageous and unchristian treatment. The General Conference will have many important subjects before it; we imagine, however, that not the least perplexing will be that which is precipitated by Dr. Lanahan's book. There is only one way to treat such subjects, and that is to give them thorough and impartial investigation, whoever suffers.

Death of Dr. Alden

The death of the Rev. Edmund K. Alden, D.D., late Home Secretary of the American Board of Commissioners for Foreign Missions, removes from the American churches one of the most original and positive characters which has been known in ecclesiastical circles during the present generation. Dr. Alden died in Boston, April 30. He was seventy-one years of age. More than almost any other man of our time, he represented the type of thought and character which prevailed in New England a century ago. Of great ability, of force of character equal to his ability, of undoubted piety, he was so sure that the conservative interpretations of theology were the only true ones that for a long time he was the most conspicuous figure in a long and bitter controversy. But it was no small tribute to the man that, while so many differed from him, none questioned the fact that he was sincere and genuine in his own opinions. Dr. Alden was a genial companion, a tireless worker in lines which approved themselves to him as right, and, in spite of all his peculiarities, a man to whom Foreign Missions owes a debt of lasting gratitude. He has already entered into the clearer light and the truer vision. We have often and widely differed from him, but we believe him to have been a strong and righteous man, whose aim it was to serve God and promote his kingdom among men.

Christian Unity

An interesting meeting in behalf of Christian unity was held last week in Springfield, Mass. It comprised ministers and delegates of all denominations from the churches of two counties in the State. The committee calling the conference declared its desire to promote the unity of the Church of Christ throughout the world, and its acceptance "as bases of sympathetic consideration and study of the Lambeth Articles, the propositions of the General Council of Congregational Churches, and similar declarations by other bodies." Unitarian and Universalist ministers joined with Episcopalians, Baptists, Methodists, and Congregationalists in this free conference. President Clark Seelye, of Smith College, presided. The principal addresses were made by him, by Dean Hodges, of the Theological School at Cambridge, by Dr. Faunce, of New York, and by Dr. Lyman Abbott. The attendance was large and the interest evidently great. It is hoped that at the next conference some plans for unity, work, and worship in the two counties will be formulated and put in operation.

Another Step in Christian Union

From the Pittsburg "Gazette" of April 6 we cull some details of a remarkable meeting to be held in that city. Fifteen clergy and laymen of the Roman Catholic Church and the same number of Protestant ministers and laymen are to meet in Pittsburg for a friendly conference concerning Christian union, the object being to come to a clear understanding of obstacles, and, if possible, to formulate plans for their removal. The significant feature about this conference is that those who are usually supposed to be antagonistic are heartily co-operating. Bishop Phelan, of the Roman Catholic Church, has given the project his approval and promised, so far as is possible, to be present. Among those who will participate in the meetings we notice the names of the Rev. D. McAllister, D.D., of the Reformed Presbyterian Church; the Rev. J. T. McCrory, D.D., of the United Presbyterian Church; the Rev. M. M. Sheedy, of Altoona, who we believe is a Roman Catholic, and the Rev. George Hodges, D.D., of Cambridge, Mass. The last two were formerly pastors in Pittsburg, and are the only persons outside of the city who are invited. The object of the meeting will not be controversial, but to make an honest attempt to find the real difficulties in the way of union and co-operation between Christian denominations. This, we believe, is the first conference of the kind which has taken place in this country. Its outcome will be watched with peculiar interest. It is another sign of the growing dissatisfaction with prevailing divisions in the Christian Church.

A Burning Shame

The State of Florida not long ago took action which is a disgrace to itself and a blot on the fair fame of our Republic. The teachers and two patrons of a school at Orange Park, Florida, were arrested, charged with the crime of teaching young people of two races under the same roof. They were not taken to jail, because they were able to procure bail. Otherwise they would have been subjected to the humiliation of being classed with thieves and murderers. We think it worth while to print in full the names of the teachers who have thus been honored by the State of Florida. They are as follows: The Rev. T. S. Perry, of Limerick, Me.; Mr. O. S. Dickinson, of West Granville, Mass.; Principal B. D. Rowlee, of East Woodstock, Conn.; Mrs. B. D. Rowlee; Miss Edith M. Robinson, of Battle Creek, Mich.; Miss H. S. Loveland, of Newark Valley, N. Y.; and Miss Margaret Ball, of Orange Park. Mr. Perry is pastor of the Congregational church at Orange Park. The National Congregational Council pronounced the so-called "law" which has thus been enforced "not only repugnant to Christian principles, but also opposed to the civil rights guaranteed by our Constitution;" and Senator Hoar, of Massachusetts, writes concerning it (we quote from the "American Missionary"): "I am amazed that even in Florida such things can be done. I think that this cannot stand a moment before the courts of the United States." Let our people squarely face this issue. While we are protesting against the treatment of missionaries in Turkey, and calling upon the Government to use all its power in their protection, Christian teachers, widely known and honored in one of the great States of this Republic, are arrested simply because they presume to instruct a few white children under the same roof with colored children. It is hard to speak of such conduct in mild words. We hope that the American Missionary Association, in the interests of humanity, will, if necessary, take this to the highest courts. The question as to whether this is in reality a free Republic is once more at issue. The action of the State of Florida is as barbaric as the persecutions of the Middle Ages.

Educational Conference of the Disciples

On Thursday and Friday, April 30 and May 1, the Disciples of Christ held their second annual National Educational Conference at the University of Chicago. At the General

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Christian Missionary Convention of the Disciples of Christ at Richmond, Va., in 1894, an Educational Board was appointed, and the first Sunday in August of each year was set apart as Educational or College Day, to be observed, as far as practicable, by the churches throughout the Disciple community. The Chicago Conference was attended by a large representation of college men and others interested in educational problems. On Thursday evening the Conference was given a reception by the Disciples' Club of the Chicago University, and on Friday evening President William R. Harper entertained the Conference at luncheon at his elegant home. One of the unique features of this convention was the number of men who served as Chairmen. Each session was favored with some prominent man as presiding officer. Professor W. D. McClintock, of the University of Chicago, A. M. Atkinson, President of the Board of Ministerial Relief, Benjamin L. Smith, Secretary of the American Christian Missionary Society, and J. A. Lord, editor of the "Christian Standard," acted in this capacity. The following papers, all of which were freely discussed, indicate the scope and purpose of the meeting: "The Board of Education," by Professor S. M. Jefferson, of Bethany College; "Relation of College Presidents to the Board of Education," by H. U. Brown; "Increasing Endowment Funds," by S. M. Cooper, formerly financial agent of Bethany College; "The Exchange of Instructors," by Professor H. L. Willett, Dean of the Disciples' Divinity House of the University of Chicago; "Relationship of Bible and College Courses," by Dr. H. O. Breeden, of the "Central Christian," Des Moines; "Preparatory, Auxiliary, and Professional Schools," by J. M. Miller. The last session was devoted to the general topic "Recent Educational Movements." Professor G. P. Coller addressed the Conference on the purpose and plans of the English Bible chairs at work in connection with the University of Michigan, showing that this enterprise enjoys a marked degree of prosperity. The Disciples' Divinity House, in organic connection with the Chicago University, was discussed by J. H. Garrison, editor of the "Christian Evangelist." This new institution has just purchased lots fronting on the University campus, and is now raising funds for suitable seminary buildings. The most recent educational enterprise of the Disciples is the Bible School, opened last January in connection with the University of Missouri at Columbia. The claims of this institution were ably presented by Dr. W. T. Moore, editor of the "Christian Commonwealth," of London, England. Doubtless the fruits of this Conference will be seen in the quickening of educational interests among the Disciples of Christ, who have always been strong advocates of the broader and higher education.

A Fine Church Edifice If we may trust the description given in the "Examiner" of April 30, the Delaware Avenue Baptist Church of Buffalo, N. Y., of which the Rev. O. P. Gifford, D.D., is pastor, is one of the most beautiful church buildings of that denomination in the whole country. As is appropriate in a Baptist church, everything revolves around the baptistry. Ruskin somewhere says that the most conspicuous feature in a Christian church should be the communion-table, since it symbolizes the most significant fact of the Christian revelation. But our Baptist friends put emphasis upon baptism, and the baptistry in this church is the point from which all the rest of the building radiates. The structure itself is in the Renaissance style of architecture, seats twelve hundred, and has cost, with the lot, about $150,000. The peculiar feature of the building, next to the prominence given the baptistry, is the "imposing dome" spanning the main portion of the auditorium. Dr. Gifford is well known as having had successful pastorates in Boston and Chicago, and his church is to be congratulated on having so beautiful a home for its members and its work. The idea that a barn is good enough for a church is happily exploded. The best that possibly can be erected is none too good, if the spirit of the people is so Christlike that they welcome all without respect of persons. The plainest of buildings may be filled with haughtiness and pride, and the richest may have a welcome for the outcast and the tramp. We rejoice in beautiful buildings when they are thrown wide open for all those for whom Christ died.

Seventy-five Years Old The "Christian Register," of Boston, the most prominent organ of American Unitarianism, celebrated its seventy-fifth anniversary on the 23d of April by a Memorial Number which was packed full of articles of historical and general interest. For seventy-five years the paper has borne the same name and represented the same cause. It was founded by the Rev. David Reed, whose portrait is in the memorial number. Professor C. C. Everett, D.D., of the Harvard Divinity School, wrote in his article of the changes which had taken place in Unitarian thought since the first issue of the paper. President Tucker, of Dartmouth College, wrote of the changes in New England orthodoxy, which the editor of the "Register" thinks are "even more remarkable than those experienced by Unitarianism;" Professor Toy, of Harvard, wrote on "The Progress of Biblical Criticism;" the Rev. John W. Chadwick, of Brooklyn, chose for his subject "Seventy-five Years of Literature;" the Rev. George Batchelor, "Early Unitarianism;" the Rev. A. P. Putnam, D.D., "Songs and Singers of the Liberal Faith;" Mr. Frank B. Sanborn, who is an authority on such subjects, wrote on "The Development of Philanthropy." Other writers chose other subjects bearing upon the progress which the denomination has made during the seventy-five years. The editor of the "Register" is the Rev. Samuel J. Barrows, who has occupied his position for fifteen years, and who is ably assisted by his accomplished wife, Isabel C. Barrows. The paper has reason to rejoice in its history, and we extend to it our congratulations and good wishes.

The Negro Problem The Rev. Charles M. Sheldon, of Topeka, Kansas, has made an interesting study of the negro problem in the city in which he is a pastor. The result of his investigations he has given to the public in an article in the "Kingdom" of April 10. Near to his church is a colony of about eight hundred colored people, who live for the most part in two or three room cabins. Mr. Sheldon went among them, and practically lived in the district with the people. He entered into all the conditions of their life; he made experiments with them as to their relations with other people of the city. He found that the restaurants did not draw a color line, but that some of the hotels did. He found that the Young Men's Christian Association, while it would receive a Spaniard, an Indian, a Bohemian, a Chinaman, an Italian, or a Turk, would decline to receive a negro, on the ground that it would drive away so many white men. We pause to remark, what we doubt not Mr. Sheldon would approve, that any white man who could be driven away for such a cause would thereby prove that he is no Christian. During his two weeks of residence in that district, when he ate with the negroes, going into their cabins at night, and studying their home life, Mr. Sheldon learned many things which he condenses in the article, and which we still more condense here. One interesting incident was seeing two children put to bed in bureau drawers pulled out for the purpose. As a result of his study Mr. Sheldon concludes that there is no "negro problem," any more than an "Anglo-Saxon problem;" that there is simply the "human problem." The great hope for the negro, as well as for any other man, lies in the children of the race. The old people who were born in slavery are generally devout Christians of good character; the young who have grown up since are the hardest to reach. But the young negro man does not have a fair chance, since he is not allowed to learn a trade. Few schools are open to him as a teacher. The caste prejudice lies at the bottom of all the difficulty. Mr. Sheldon says that he is not able to understand how, when the colored people ride in the street and steam cars all through the State and daily meet in other ways, they should be treated as they are in churches and places of amusement. He concludes: "A true Christian cannot draw a color line. I do not have much hopes of Christianizing the negro until we have Christianized the Anglo-Saxon." This is not the first bit of thorough work which Mr. Sheldon has done.

City Missions among Unitarians The Church of the Saviour in Brooklyn is known as a place where the wealthy and cultured worship; it is not so generally known that it is carrying on a large work among those in the City of Churches who are not so well favored as the residents of Pierrepont and Montague Streets. In 1865 a Sunday-school was started in the old Wall Street Ferry-House; in connection with it committees on charity and employment were appointed. In 1875 a chapel was built, and the work is now in charge of the Rev. C. H. Porter, Jr., who is assistant minister of the Church of the Saviour. Mr. Porter is a graduate of Harvard University and the Cambridge Divinity School. The chapel of which he is pastor is a busy place. Connected with it are a kindergarten, mothers' meetings, a benefit fund, clubs for girls, a sewing-school, boys' brigades, a circulating library, and various other forms of activity which are now recognized as indispensable if those who are outside the usual lines of church work are to be reached. We refer to this with peculiar satisfaction because it is often said that Unitarianism is for the cultured and intellectual alone. This is not the only instance which could be mentioned as showing that members of that denomination are not forgetting their duty to the common people.

Missions at Andover Andover Theological Seminary has always given a large place to the subject of foreign missions, and many of those most eminent in the service have been students in that Seminary. The Hyde Lectures for the year 1896 began in Bartlett Chapel on Tuesday, April 28. The lecturer for the current year is the eminent missionary, the Rev. Henry Blodgett, D.D., and his general subject is "Christian Missions in China." The subject is timely, and no one is better qualified to treat it than Dr. Blodgett.

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Books and Authors

Bruce's "Economic History of Virginia"[1]

Some conception of the industry expended in the compilation of this work may be obtained from a glance at the list of manuscript records which have been consulted. The list includes the land patents in the office of the Register at Richmond, the records of the counties of Henrico, York, Lower Norfolk, Elizabeth City, Surry, Middlesex, Lancaster, Rappahannock, Accomac, and Northampton, the Ludwell, Randolph, Byrd, Fitzhugh, and General Court manuscripts in the possession of the Virginia Historical Society, and the Winder, MacDonald, and Sainsbury papers in the Virginia State Library. These manuscripts, supplemented by an equal abundance of printed documents, have yielded an extraordinary mass of information concerning the natural resources of colonial Virginia in the seventeenth century and concerning the number, wealth, and industries of its inhabitants. In the hands of a less competent writer, so great an abundance of detail might have proved a source of embarrassment. But in the hands of Mr. Bruce, the accomplished Secretary of the Virginia Historical Society, it has been made to subserve the purpose of a somewhat full discussion of the economic policy of the English Government in respect of Virginia and of the natural causes which gave a peculiar direction to the economic development of the colony. The result is an excellent work, which, although a pioneer in its department, is not likely to be soon superseded.

Among the topics treated with census-like fullness are the physical character of aboriginal Virginia, the agricultural development of the colony, the modes of acquiring title to land, systems of labor (free and slave), the domestic economy of the planter, foreign and domestic manufactured supplies, money, and towns.

Virginia was England's first colony. It is, therefore, pertinent to inquire, What were her reasons for breaking with the past and embarking on the policy of colonization? The reasons urged in the public prints of the period may be summed up under nine heads: (1) It was thought that North America, like South America, abounded in gold. (2) It was supposed that the passage to the South Sea ran through Virginia. So important were these considerations that Ralph Lane, speaking of the Carolina coast, admitted "that the discovery of a gold-mine by the goodness of God, or a passage to the South Sea, or some way to it, and nothing else, can bring this country in request to be inhabited by our nation." The letters patent of 1606 reserved a share of the anticipated find of precious metals for the Crown, and the order in council framed for the guidance of the colonists directed the manner in which the search for the precious metals should be conducted. Efforts to reach the South Sea by way of the rivers of Virginia were kept up until a better knowledge of the geography of the country demonstrated the futility of the search. (3) It was believed that Virginia could supply most, if not all, the commodities which the English were compelled to purchase from foreign nations. Tar, pitch, rosin, flax, cordage, masts, yards, timber, and other naval stores, also glass and soap ashes, were imported from Russia and Poland. Copper was imported from Sweden; iron and steel, figs and raisins, from Spain; wine, salt, and canvas from France; silk and velvet from Italy; and spices from the East. The acquisition of these articles was subject to numerous casualties and interruptions. The fickleness of the population and government of Muscovy was notorious. Trade in this quarter could be carried on only at one season of the year, and was obliged to meet the growing competition of the Dutch. Moreover, the King of Denmark might at any time increase the tax on foreign ships passing in and out of the Baltic. The trade with Turkey, in addition to being subject to the sentimental objection, which had extraordinary force in that age, of being carried on with barbarous infidels, was exposed to unusual risks in the passage to and from the Levant, many hostile peoples sweeping the intervening seas with their craft. The trade with Italy was exposed to similar perils. Spain, the traditional enemy of England, was in the habit on the slightest provocation of seizing the English merchant fleets in her harbor. Furthermore, the English children, servants, and factors who were employed in Spain and Italy were forced, it was said, to submit to the Catholic Church. If the articles enumerated could be produced in Virginia, all these difficulties would be avoided. (4) It was desired to obviate the necessity for exporting coin. The statesmen of the period dreaded an unfavorable balance of trade. The trade of a colony was, by the universal practice of the age, restricted to the mother country. Colonists were compelled to accept the manufactures of the home country in return for their raw products. Trade of this nature did not require the intervention of coin. (5) It was desired to create a market for English woolens. English woolens were of a coarser texture than the Dutch, and found little favor in foreign markets. It was further urged (6) that a colony would promote the growth of English shipping by swelling the volume of ocean freight; (7) that it would furnish a vent for the surplus population of England; (8) that it would raise a barrier in the West against the Spanish power; and (9) that it would tend to propagate Christianity among the Indians.

After the futility of the search for gold and for the passage to the South Sea had been demonstrated, the most potent reason for maintaining the colony was the desire of obtaining a safe and constant supply of the commodities mentioned above. Skilled workmen were sent over for the purpose of instructing the colonists in the manufacture of glass, pitch, tar, soap ashes, naval stores, etc. But it soon became apparent that the staple of the colony was destined to be tobacco.

The first Englishman to cultivate tobacco in Virginia was John Rolfe, the husband of Pocahontas. He began the experiment in 1612, and four years later tobacco had become one of the staple crops of the colony. In spite of adverse legislation, it soon absorbed the almost exclusive attention of the colonists, for no other product found so safe and remunerative a market. The innumerable navigable rivers and inlets of tidewater Virginia permitted ocean vessels to touch at every plantation, and the planter had only to open his warehouse to dispose of his crop and receive his supplies in exchange.

Tobacco, however, exhausted the soil after a few crops. Every planter was therefore compelled to be an extensive landholder. Plantations of ten thousand acres were common. This produced little inconvenience in a new country, but it gave a peculiar direction to the economic and social life of the colony. The planter and his household constituted an independent community, complete in itself. The necessaries of life were either produced on the plantation or obtained from abroad. There was no need of co-operation among neighbors, as in New England, and this circumstance prevented the establishment of manufactures. The absence of manufactures discouraged the growth of towns.

The culture of tobacco favored the expansion of slavery. The demand for cheap labor to clear away the forests and prepare the ground for the increasing crops of tobacco was greater than the supply. Indentured servants were imported from England. They were practically slaves for a term of years. But when their terms were served they might establish plantations of their own. Negro slaves were cheaper and more tractable laborers, and eventually supplemented the indentured servant.

Slavery tended to perpetuate the system of large plantations, inasmuch as it furnished a constant supply of cheap labor. One of the results of the abolition of slavery has been the breaking up of the large plantations. The planter dependent on free labor cannot afford to let the larger portion of his land lie fallow. The productiveness of ground once broken is maintained by fertilizers. Intensive cultivation has taken the place of extensive, and the tendency is towards constantly smaller holdings in the possession of men who till the soil with their own hands.

[1] *Economic History of Virginia in the Seventeenth Century.* An Inquiry into the Material Condition of the People, based upon Original and Contemporaneous Records. By Philip Alexander Bruce. 2 Vols. Macmillan & Co., New York. $6.

Recent Novels

The Damnation of Theron Ware, by Harold Frederic, has been printed in England under the title "Illumination," and has had the honor of being praised by Mr. Gladstone as one of the most remarkable novels of the day. It is, indeed, quite out of the ordinary run of fiction, and is sure to excite discussion. It has little plot, and nothing that could fairly be called a love-story. From beginning to end its theme is the moral degeneration of a young Methodist minister. This man has at the outset a blameless character, high aspirations, and the gift of oratorical fervor. Intellectually he is crude, and morally he is untried. Failing to be appointed to a wealthy city church, as he had hoped, he is sent to a small town, and finds his church people hard, unsympathetic, mean in money matters, and with the ideas of a bygone day. While smarting under his disappointment he falls in with three persons who are vastly his superiors in knowledge both of books and of the world—Father Forbes, a Catholic priest, who rules his parish with absolute sway, and follows his own tastes in art, literature, and science without much regard to the theories of the Church; Dr. Ledsmar, a great naturalist and Assyriologist, and (outwardly at least) a cynic; and Celia Madden, the highly educated daughter of an Irish peasant who has attained wealth by his own exertions. Celia plays at being "Greek," is a marvelous musician, has a suite of rooms filled with Greek statues and wonderful decorations, and, in fact, is the one character in the book that is somewhat overdrawn and incomprehensible. These people are at first pleased and greatly amused with Mr. Ware's ingenuousness and ignorance—he thinks George Sand is a man, and proposes to write a great book on Abraham, based on the discovery that as a citizen of

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Ur he was a Chaldean. But the result of Mr. Ware's partial "illumination" is that he becomes conceited, fatuous, skeptical, hypocritical, and in the end is ready to go any lengths to secure his own comfort and prosperity. At last he follows Celia to New York, and proposes to elope with her (he has an estimable and charming wife). Thereupon he receives such an introduction to himself as must have crushed any less self-occupied person; in his case it leads first to a prolonged spree, then to his leaving the ministry, and finally to his departure for the West, where he buoyantly hopes to become a great political orator. The minuteness with which the man's degeneration is followed out is extraordinary. In force and suggestiveness Mr. Frederic has done much his best work in this book. Several of the minor characters are sketched with wonderful distinctness—notably Mr. and Mrs. Soulsby, the professional revivalists and debt-raisers. The underlying note of the story is morally tragic rather than pessimistic, but it is relieved with much grim humor. (Stone & Kimball, Chicago.)

Mr. F. Marion Crawford has never displayed greater deftness in telling a simple, straightforward love-story in such a way as to rivet the reader's attention than in *Adam Johnstone's Son*. The tale is modern in the fullest degree; there is nothing inherently improbable in the situations; yet the originality of the plot is singularly striking and bold. A husband and wife having been divorced, both make second marriages; a son of the one and a daughter of the other by these second marriages meet in ignorance of the facts, and in the end love one another. This is the bare situation; how Mr. Crawford handles it is what makes the story a fascinating one. Both Adam Johnstone and his son are men "with a past," and the inevitable question as to the world's way of looking differently at men and women who have violated the moral law is constantly suggested, but never directly argued out. Mr. Crawford, with the privilege of the novelist, makes both men essentially lovable and true to their own standards of honor; in real life it more often happens that such men deteriorate in all points when once they have thrown aside ultimate standards of morality and replaced them by the world's conventionalities. The few characters of the story are all drawn with admirable clearness, and the analysis of motive is keen and consistent. We think that none of Mr. Crawford's recent novels have been better adapted to please and interest a large circle of readers than this slight story. (Macmillan & Co., New York.)

Mr. S. R. Crockett is always at his best, we think, in depicting homely Scotch country life and character, rather than in stories of romance and adventure. The bent of his genius is rather towards Barrie than towards Weyman. For this reason we like *Cleg Kelly* better than some of his more ambitious, semi-historical novels. As the sub-title shows, this is the history of an Edinburgh street arab, homeless, mischievous, brave, honest (according to his own standards, which, all things considered, are reasonably high), keen-witted, faithful, and capable of sacrifices, though as far removed from sentimentality as can be conceived. Cleg has many amusing and thrilling adventures, and throughout we follow him with breathless interest. The rough and ready fun of the narration is capital. There are a few errors of taste which should have been edited out. Some of the secondary characters are well brought out; others not. It was a great pity that Mr. Crockett should have thought it necessary to have wrought into the latter part of his story a preposterous, melodramatic tale of cheap horrors which is not at all blood-curdling, but merely ridiculous. A retired General (insane) who keeps the embalmed corpses of his former mistress and her betrayer in coffins in a steel-clad strong room, where he sleeps nightly for twenty years in a third coffin, is quite out of place in Mr. Crockett's writing, and belongs rather to the Pepper's Ghost Show which Cleg and his friends were wont to enjoy. (D. Appleton & Co., New York.)

Mr. Gabriel Setoun is another commendable writer of the new Scottish school. *Robert Urquhart* has been hailed with joy by Mr. Barrie because it contains, not the regulation "dominie," but a modern Scotch school-teacher, one of hundreds of admirable young men who are doing good work in the cause of education. Mr. Setoun always writes with sound feeling and full knowledge of his subject. His stories move rather slowly, and one could wish the humor and pathos to be a little more strongly emphasized; both are present, however, and both are genuine. (F. Warne & Co., New York.)

Max Pemberton's *A Gentleman's Gentleman* reminds one of Thackeray's vastly more artistic relation by a valet of his master's villainies. In this case the valet is quite as much a rascal as his master, and might better be called his accomplice than his servant. The stories are sensational and, as being placed in our own time, not always probable. Some are, however, told cleverly. (Harper & Brothers, New York.) On the whole, if we are to study criminology, we prefer the leadership of Mr. Doyle's Sherlock Holmes or Mr. Arthur Morrison's "Martin Hewitt, Investigator," to that of Mr. Pemberton's scoundrel. Martin Hewitt is obviously modeled after Sherlock Holmes, and his methods are the same. But it must be admitted that the crimes he discovers are highly original, and fully as difficult to puzzle out as those of the beloved Sherlock. Many great men, we are told, relax their minds by reading detective stories in leisure moments. For that purpose Mr. Morrison's tales called *Martin Hewitt's Chronicles* can conscientiously be recommended. (D. Appleton & Co., New York.)

To carry the war into Africa presupposes a victory. Such is the policy of Miss Vida D. Scudder in her little work, *The Witness of Denial*. The author's wide reading and familiarity with literature are brought to bear upon the religious question, and she shows in a brilliant way that modern thought in the case of agnostics is a testimony to the deep religiousness of the present day. She is quite right in her assertion that this is a doubting age because men are earnest about the great religious questions. If they were indifferent, there would be fewer doubts. The triumphant optimism of the book reminds one of the spirit of Robert Browning's writings. Her criticisms of the religion of humanity and of the religion of morality are clever, not to say conclusive. Altogether it is a book to which we accord the heartiest welcome. (The F. H. Revell Company, New York.)

The first volume of the *American Lectures on the History of Religions* is the one by T. W. Rhys Davids on Buddhism. These lectures have been arranged for by an association organized for the purpose in 1892. The lectures are to be delivered before such societies as the Lowell; Brooklyn, and Peabody Institutes, the University Lecture Association of Philadelphia, and some of our colleges and universities. Dr. Davids is a recognized authority on the subject of Buddhism, and gave this course of six lectures at Boston, Brooklyn, New York, Baltimore, Philadelphia, and Cornell. The book is probably the best, as it is the latest, exposition of Buddhism for the popular reader.

The second volume of Adolf Holm's *History of Greece* is concerned with the events of the fifth century. The plan upon which this work is constructed has already been described in our notice of the first volume. The second volume in its execution falls in no way behind its predecessor. The author's grasp and power of comprehension are remarkable, and his materials are the product of the most recent historical and archæological research. (Macmillan & Co., New York.)

Literary Notes

—Of Nathaniel Hawthorne, his daughter, Rose Hawthorne Lathrop, says: "Those who thought him too silent were the bores whom he desired not to attract."

—An important collection of letters is to be published in "Cosmopolis." It is made up of the correspondence of Tourguéneff, and includes letters to Mme. Viardot, Flaubert, Dumas fils, Guy de Maupassant, M. Zola, and others.

—By a slip of the pen we last week credited Dr. Andrew D. White's "History of the Warfare of Science with Theology" to the wrong publishers. It is, in fact, published by Messrs. D. Appleton & Co., of this city. It is our purpose to treat this important work more fully at a future time.

—The "Chap-Book" is to remain in Chicago, in spite of various reports to the contrary. It will have on its title-page H. S. Stone & Co., instead of Stone and Kimball as before. This means that there will be no great change in its policy. Mr. Herbert S. Stone continues as editor, and Mr. Harrison G. Rhodes as assistant editor.

—Mr. Augustine Birrell had amusing proof recently, says an exchange, of the slender foundations on which literary fame rests, for he was introduced to the Chairman of a meeting as "the author of that amusing book 'Vice Versa.'" Mr. Birrell did not deny the charge, for, after all, as he said afterwards, both "Vice Versa" and "Obiter Dicta" are Latin, and, in any case, it was a compliment to be thought to be the author of so capital a book as Mr. Anstey's.

—"On a Bee Line," the engaging account of a wild-bee hunt in the Highlands of the Hudson, which was printed in The Outlook about a year ago, reappears in a modest little book of sketches which the author, Dr. A. R. Ledoux, has just issued through the Looker-On Publishing Company, of this city. The book takes its title, "Princess Anne," from the chief story of the volume, a dramatic tale of the Great Dismal Swamp. Dr. Ledoux is an expert whose name is well known in scientific circles, but his little volume is an illustration of the fact that the scientific spirit and the literary spirit are not so incompatible as the prejudiced partisans of each sometimes seem to suppose.

—There seems to be no end to the cipher stories which can be found in Shakespeare's works by those who have the requisite ingenuity and imagination. Dr. Orville W. Owen, of Detroit, has sent out a little book addressed to the Masonic fraternity, of which he says: "In deciphering the Shakespearean plays (1623 folio edition), and other works of Bacon, for the preparation of 'Sir Francis Bacon's Cipher Story,' I have found unmistakable evidence that the author of them was not only a Mason of high degree, but that he placed in the plays a large portion of the Masonic ritual. Francis Bacon, the author of the plays, was a Master Mason, and claims to have been Grand Master of the Orient and a Rosicrucian Knight, and hidden within his works are directions by which it is not difficult to travel into Illyria."

—In the preface to the volume of the new edition of Mr. Thomas Hardy's works, which contains the "Wessex Tales," the author chats cheerfully about some of the rather gruesome incidents of the stories. We quote from the London "Chronicle:"

He remarks that some apology may seem necessary for the occurrence of two hangmen in one volume of stories. But then, he points out, the details of executions bulk large in the traditions of a rural locality—they become so much local color. As a boy, Mr. Hardy was privileged to speak to a man who once applied for a hangmanship—that is the novelist's only standing. During this man's sighs of disappointment at not getting the job, the future writer on Wessex used to marvel in a boyish way at the ambition, but he never questioned its nobleness. In the same light vein, Mr. Hardy strikes other notes of his boyhood reminiscences. In those days he was flattered by knowing an old woman who, for the cure of some eating disease, had been taken in her youth to have her "blood turned" by a convict's corpse, in the manner described in one of the "Wessex Tales." Again, he learned from an old man that one method of concealing the mouth of a pit used for storing smuggled liquor was to plant an apple-tree in a bag or a box over the mouth of it. This old fellow had much to say of the labor of smuggling, and not much as to its gross rewards.

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The Home Club

Knowing ourselves, our world—our task so great,
Our time so brief—'tis clear if we refuse
The means so limited, the tools so rude
To execute our purpose, life will fleet,
And we shall fade, and leave our task undone.
—*Robert Browning.*

The Danger of Hairpins

Science has revealed the fact that woman has been going about sowing the seeds of death. She has, it would seem, with almost criminal negligence, caused suffering and disease. That there is venom in her nature may be true, and what she has done in seeming innocence may be a deep-laid plan of revenge, or a strike for freedom. An expert in veterinary practice has discovered that cows, especially in the vicinity of "seminaries for females," are the victims of disease caused by swallowing wire hairpins. He advises that hairpins be made of a material that is soluble in one of the cow's stomachs. This item of news, warning, or information is sent out as a recent contribution of science. It is so long since wire hairpins have been commonly used that this announcement is almost a charge against woman. If wire hairpins are so thickly spread over the fields and meadows in the vicinity of "seminaries for females," then woman is guilty of mean revenge. Often, often has the cow struck terror to the heart of woman. How many evening walks have been changed into a mad rush for safety because the cow, that embodiment of uncertainty of intention, appeared along a bend in the road! How often has the poetic thought been interrupted and the look of tender sentiment been changed to terror as her unsteady glance has struck the loving twain sitting on the low bars! It may be that this is woman's effort at one form of emancipation. How can she grow eloquent in defense of her sex when at any moment flight may be her refuge from the terrifying cow! The fact remains that this revelation of science makes it incumbent on every woman to give up the use of wire hairpins. She must use shell, or wear her hair down her back *à la* Marguerite. Science, that eagle eye of truth, has revealed the death-dealing quality of the wire hairpin in the vicinity of "seminaries for females." Whether hairpins are as deadly in other localities remains to be discovered. Science has determined that either the cows or the wire hairpins must go from the vicinity of "seminaries for females."

Educational Standards

The kind of teaching is always revealed in the comprehension by the children of the words they use. It was a college professor who said, in criticising the English of the freshmen who entered college, that "they translated a Latin they did not understand into an English he did not understand." He might have gone further and stated that the whole of education is a translation. The language of the teacher is but his translation of what he knows, and the pupils, in turn, in their language, translate what he has made them comprehend. It is this which makes even the language of the kindergarten the mental thermometer of the child, revealing what he knows. He translates into words what he comprehends. The importance of language is not recognized. The whole of education is expression. As soon as parents realize this fully they will make truer estimates of the work done in the school-room.

The question of the school is now being discussed in thousands of homes. In many homes there is no choice. Circumstances compel a decision that is not indorsed by the judgment. But in thousands of homes the question of schools can be and is decided according to the intelligence of the authority in the home.

In no department of community life is the lack of public sentiment so constantly manifested as it is in the question of education. Small communities will maintain half a dozen private schools, all more or less imperfectly equipped, for no reason except the personal liking of a teacher, or, worse, personal dislike of some teacher. The one thing to determine a teacher's standing in a community is his ability, plus his refinement. These two points decided, his personal relation to the parents is of very minor importance.

Every community should have one bond of sympathy, one platform that draws to it every citizen in the community: the schools. That community is a long way from the highest point of intelligence that cannot co-operate to maintain one school that meets the highest standards of educational experts. It is possible, in a small community, to unify public sentiment on the question of the common schools, but it is very difficult to unify public sentiment on the subject of private schools. It is an open question, taking it small and large, whether, on the whole, a uniform standard of excellence is not more easily attainable, and attained, in the common schools than in the private schools.

Here, then, is the danger—that individual standards, not the result of pedagogical knowledge and experience, may control; the interests of the proprietor are often dependent on the personal approval of patrons who do not know what is best even for their own children.

The college women of the country have done great service by their efforts to establish standards for the preparatory schools. Great advance has been made in the last ten or twelve years. But there remains much to be done. The standards of many parents on educational matters are not high. They prevent, by their ignorance, what the teachers would do with the pupil if allowed freedom of decision; what they would do, if permitted, with their schools. That the private schools of the country are not better is almost wholly the fault of the patrons. The trend of education is upward. The standards in homes are rising, and the children of the future will not be the slaves of two masters.

The Penalties of the Present

The city of the future, managed as it will be by Solons, Angelos, and Shakespeares, will own its own methods of transit. The interior of its cars will be decorated with works of art and extracts from the classics of all nations; translations will be unnecessary, for each citizen will read at least seven languages. In the meantime is there no means of protection against the crude and often vulgar advertising cards in our street-cars? There are advertisements so offensive that the refined traveling public must decide at once never to purchase any article or device that is brought to their attention by so crude a method. A stockholder in a Pittsburg street railroad has sued for an injunction to restrain the railroad from using the cars for a business not covered by its charter. He claims that its sole right is to carry passengers. There should be in every municipality, until we have reached a higher stage of refinement, a censor of the posters and advertisements exposed in public places. It was asked of a group of tenement-house mothers, after the protest against the dancing of girls in the streets of New York to the music of the hand-organs, if they believed the posters showing half-dressed women in the extreme acrobatic attitudes called dancing had a bad influence on the growing girls. They declared, with emphasis, that the influence was distinctly bad, and added that the posters furnished the models of the hats chosen by the majority of working-girls, especially those of foreign birth.

When shall we learn that every influence tends to degrade or elevate those who live surrounded by them? The pity of it is that the localities where the trend of life is downward are those where vulgarity that borders on indecency is most prevalent, and is tolerated, if not accepted, as a standard of what is right. That is the penalty of ignorance.

Water for Babies

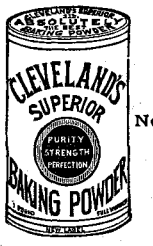
The wife of a physician sends the following letter:

Dear Outlook: My husband finds so much ignorance among all mothers, and perhaps especially among the poor, about giving water to their babies. They seem to think milk takes its place. Very great suffering is caused, and actual harm, through this neglect. Encourage different workers among the tenement-houses to speak of it. Water should be boiled always, and kept in a bottle, and given for thirst. Milk should never be given save for hunger; it does not take the place of water at all.

A. N. M.

A pure cream of tartar powder.

CLEVELAND'S



No Ammonia. No Alum.

BAKING POWDER

"Pure" and "Sure."

It is pure and wholesome.

It is always sure. No spoiled dough to be thrown away.

It is not a secret nostrum. Its composition is stated on every tin.

Only a *rounded* spoonful is required, not a *heaping* spoonful.

Cleveland Baking Powder Co., New York, Successor to Cleveland Brothers.

A Reply

In the issue of February 22 a subscriber asks for a remedy for harsh, dry hair and a scabby scalp. The following remedy has been sent in by a subscriber:

Mix one tablespoonful Pond's Extract with one tablespoonful butter. Rub a little on the scalp. Brush the hair well at night. If it is worn drawn forward in the daytime, brush it back at night and braid it. If worn drawn back, brush it forward at night and fasten on top of the head or forehead. Vaseline seems too strong and burning for the hair.

Care of the Hair

In answer to "Subscriber," in The Outlook of February 22, an excellent thing for dry hair and dandruff is a mixture of two tablespoonfuls of castor oil to eight ounces of alcohol, with just a flavor of bergamot or other agreeable perfume. Twice a week completely wet the hair with this mixture, thoroughly rubbing with the ends of the fingers. The use of any unguent like vaseline is objectionable from the standpoint of cleanliness. TESTED.

That
Tired Feeling

Afflicts nearly every one at this season. Some men and women endeavor temporarily to overcome it by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. That tired feeling is a positive proof of

Thin, Impure Blood;

for, if the blood is rich, red, vitalized, and vigorous, it imparts life and energy to every nerve, organ, and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one.

Hood's
Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

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April Necrology

April 1.—Sir William Stuart. English diplomatist.
April 2.—Theodore Robinson. Born 1844. Distinguished American artist.
April 3.—Thomas G. Addison, D.D. Born 1832. For thirty years rector of Trinity Church (P. E.), Washington, D. C.
April 7.—R. S. Littell. Born 1831. Publisher of "Littell's Living Age," and son of its founder.
April 9.—Gustave Körner. Born 1809. American jurist, soldier, and diplomat.
April 10.—John A. Cockerill, at Cairo, Egypt. Born 1845. American journalist.
April 10.—William Sharp. Born 1805. English surgeon and scientist.
April 11.—Charilaos Tricoupis. Ex-Prime Minister of Greece. See The Outlook, page 696.
April 15.—William Matthews. Born 1822. American artistic bookbinder; member of the firm of D. Appleton & Co.
April 16.—Baron C. V. DeGrimm. Born 1851. American cartoonist.
April 19.—Austin Abbott, LL.D. Born 1831. Dean of the Faculty of the University of the City of New York. See The Outlook, page 734.
April 20.—Baron Maurice de Hirsch, at Presburg, Vienna. Born 1832. Jewish financier and philanthropist. See The Outlook, page 801.
April 20.—Jean Baptiste Léon Say. Born 1826. French statesman and economist. See The Outlook, page 802.
April 23.—George Munro. Born 1825. Publisher and founder of the "Seaside Library."
April 26.—Sir Henry Parkes. Born 1815. Ex-Prime Minister of New South Wales. See The Outlook, page 801.
April 27.—Émile Duval. Born 1827. French lawyer, journalist, and ex-Prefect.
April 28.—Henry G. von Treitschke. Born 1834. German publicist and historian.
April 30.—Frederick H. Geffcken, at Munich. Born 1830. German publicist.

Notes and Queries

1. What does The Outlook think of Professor Toy's teaching that the Prophet Daniel is a myth, never existed, though Ezekiel, Matthew, Mark, and Christ make him a person and a prophet? 2. He calls the Apocalypse "a story of the past and present dramatically put as a predictive vision." Can you agree? 3. At present rate of progress will the Bible become more than a human book of morals?
D. H. C.

1. Our opinion is that Daniel himself was not a mythical but a historical person, living about the time assigned to him. On the other hand, the book called by his name was certainly not by him, but by an author of much later date and unknown. The reasons for this judgment were recently given in this column. 2. Yes; only that we prefer to say "dramatically *and prophetically* put." The fundamental truth embodied in the richly varied imagery of the Apocalypse is "the ultimate victory of good over evil." Dr. Sanday, thus saying, remarks that "in predictive prophecy . . . the essence lies less in the prediction as such than in the eternal laws of moral and religious truth which the fact predicted reveals or exemplifies." 3. Such fears as this seem to us to arise from two misconceptions: (*a*) a superficial idea of morality as separate from religion, whereas in spiritual reality the two are fundamentally one; (*b*) an unbiblical idea of the thoroughly human as essentially other than thoroughly divine. What Tennyson says of the Christ is also true of the Bible:

"Thou seemest human and divine;
The highest, holiest manhood Thou."

In The Outlook of April 4, p. 630, you have a sentence which implies a difference between the Divinity and the Deity of Christ. I may be very far behind in my readings, but I have no recollection of ever seeing the distinction here made. I am really anxious to know what this difference is. Please give me a word of answer, also cite me to such work as you would recommend on the subject.
T. J. D.

See further what was said in this column April 25. The distinction is older than the controversy in the Council of Nicæa, A.D. 325, which turned on the question whether deity (sameness of nature with God) or divinity (likeness to the divine nature) should be ascribed to Christ. To denote the former the word *homoousios* was used; to denote the latter, *homoiousios;* and the former was adopted. Since the long-obscured Biblical truth of the essential identity of the ethico-spiritual nature in man and in God has obtained recognition, the distinction has become unimportant. Dr. Hedge said, years ago, speaking as a Unitarian, that the adoption of the test word *homoousios* at Nicæa was one of the greatest triumphs of Christian truth, inasmuch as what it asserted for Jesus was virtually asserted for the human race from which he sprang. Dr. Gordon's work, "The Christ of To-Day," and "Gloria Patri," published by T. Whittaker, New York, are books that may be profitably consulted.

While you are discussing Christ's teachings on social topics please give your views on the first fifteen verses of the twentieth chapter of Matthew.
An Interested Reader.

The key to their meaning is given by the context immediately preceding, from which the break between the chapters diverts attention. Peter's question, what reward was to come for the sacrifices of Christ's followers (see xix., 27), is first answered by a specific promise, and then the mercenary spirit of the question is reproved by the parable of the laborers in the vineyard. The meaning of the parable is that the divine reward is such that it would be vitiated and emptied of all satisfaction by the mercenary spirit, selfishly intent upon supposed merits, and jealous of any fancied lack of recognition. Only those laborers found satisfaction with their earnings who received them as a matter of grace, and in thankfulness for the opportunity of service. The parable also teaches that it is not the actual performance of more or less which the Divine Rewarder regards, but the spirit of faithful service from which it proceeds. Here is involved the cardinal truth of justification through faith by the grace of God, which St. Paul subsequently treated at full length.

Is not the literal truth of the narrative of Jonah established by our Saviour's repeated quotations, Matt. xii., 39-41; xvi., 4; Luke xi., 29-32? How can we doubt the truth of this miracle without denying Christ's own words?
N. C. A.

Conservative orthodox critics, like Dr. Sanday, think it "highly probable" that Matthew xii., 40, forms no part of the original saying, but is a reflection introduced by the Evangelist himself. As to the rest, Dr. Sanday remarks that the application of the story of Jonah as a "sign" would be equally pertinent whether the story were real history or not. It is impossible to know whether Christ regarded it as real history or not. If he did not, it was not necessary to tell his hearers so. If we refer to a story about William Tell to point a moral lesson, we do not feel bound to give notice that it is not real history. Your difficulty comes from assuming what you have no right to assume, that a more stringent rule must have been followed by Christ. For a better idea of the Book of Jonah than you have, read a chapter in a book soon to be published by Crowell & Co., of New York, "The Bible as Literature."

How, when, where, and by what authority was it decided as to what books should constitute the Bible?
W. S.

Not at any one time or place. In the Old Testament the Canon of the Law was formed in the fifth century B.C.; that of the Prophets in the third century B.C.; that of the remainder, called the "Hagiographa," a century later; that of the New Testament was nearly complete as at present by 200 A.D. The authority which formed the canon was not that of any council, but rather the general feeling of religious men that such writings were inspired above others. This feeling, which formed the canon, ratifies it to-day, whenever it is compared with other religious writings of antiquity.

Can you give me a list of books for five or six months' reading on "Calvinism in New England," or "The Development of Religious Thought in New England"? I want to trace, if possible, the development of present New England theology from its early lines.
H. W. T.

See Professor Williston Walker's "Creeds and Platforms of Congregationalism," and his "History of the Congregational Churches;" Professor Fisher's "Discussions in History and Theology" (several chapters); Professor A. V. G. Allen's "Continuity of Religious Thought" (especially the latter part), and his Life of Jonathan Edwards. See also "Unitarianism, its Origin and History"—published by the American Unitarian Association (Boston)—and the "Christian Register" (Boston) for April 30, especially an article by President Tucker, of Dartmouth, on "New England Orthodoxy."

I am a young clergyman, and would think it a great favor if you would name from one to six books that would be specially helpful in their homiletic hints on the Scriptures. I want something that will give me suggestions for sermons, and would prefer some other books than commentaries as such, or the Expositor's Bible. In each case please give publisher and price.
S.

If you aim at excellence, you will not resort to such helps. Cultivate yourself in habits of observation and reflection as you study your Bible, and read, and do pastoral work among the people. Keep a pocket note-book, to jot down every fresh thought that rises. Freshen your mind among the great poets and novelists. As for homiletic helps, if you must have them, there are Dr. McConnell's "Sermon Stuff," 2 vols., $1 each; Vaux's "Preacher's Storehouse," $2; "The Parson in Perplexity," $1.50; "Arrows for the King's Archers," $1; "Dictionary of Scientific Illustrations and Symbols," $2; "Six Thousand Illustrations of Moral and Religious Truth," $3.75. (These may all be had of T. Whittaker, Bible House, New York.)

Kindly inform me of the titles of books or of chapters in books that give the best treatment of the divinity or deity of Christ—of Christology, in short. I do not care whether the books are popular or technical. I am sufficiently familiar with theological systems and terminologies to appreciate a technical treatise. I want particularly to know of such works as treat this subject from the standpoint of the New Theology.
A. E. H.

Dr. Fairbairn's "Place of Christ in Modern Theology;" Dr. Bruce's "Apologetics," III., 5, "Jesus as Lord;" Dr. E. Caird's "Evolution of Religion," Vol. II., Lecture 9, "The Divine and the Human;" Dr. Gordon's "The Christ of To-Day." See also "Gloria Patri" (Whittaker, New York).

The lines beginning,

"O that mine eye might closèd be
To what becomes me not to see,
That deafness might possess my ear
To what concerns me not to hear,"

were by one Thomas Ellwood, one of the early apostles of the Society of Friends; he was secretary for some time to John Milton.
H. W. G.

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Correspondence

"Lo, On a Narrow Neck"

To the Editors of The Outlook:

Mr. Arthur Reed Kimball, in his charming paper on "Penzance" in The Outlook of March 28, speaking of Land's End, says: "It is no wonder that Wesley, standing on the rock ledge bridging the cavernous chasm where meet the waters of St. George's and the English Channel, was moved to write his solemn hymn,

"Lo! on a narrow neck of land
'Twixt two unbounded seas I stand."

In this he follows the authority of those who have written books on our hymn-writers, but in this case they seem to be at fault, as the following will show:

In an article in the "New England Magazine" for May, 1893, on "The Legends of Jekyl Island" (off the coast of Georgia), Mr. Franklin H. Head says: "In 1736, when Lady Oglethorpe was in Savannah, Charles Wesley writes her from Jekyl Island thus: "I have but this day returned from the trip to the Ogeechee River, where I suffered many hardships and privations from the inhospitable weather. . . . Last evening I wandered to the north end of the island, and stood upon the narrow point which your ladyship will recall as there projecting into the ocean. The vastness of the watery waste, as compared with my standing-place, called to mind the briefness of human life and the immensity of its consequences, and my surroundings inspired me to write the inclosed hymn, beginning,

"Lo! on a narrow neck of land
'Twixt two unbounded seas I stand,

which I trust may pleasure your ladyship, weak and feeble as it is when compared with the songs of the sweet psalmist of Israel." H. F.

Caro, Mich.

The Single-Tax Theory

To the Editors of The Outlook:

Priscilla Leonard's article on the single-tax campaign in Delaware, published in The Outlook of April 11, is unfair in several particulars.

It is not true that the single-taxers propose to let railroads go free of all taxation. On the contrary, they have always claimed that the highly valuable land used by the railroads as road-beds, terminals, etc., should pay a larger proportion of the public expenses than it does now.

Neither is it true that the single-tax speakers in Delaware have promised that their pet reform will bring the millennium. This is a cheap witticism which has often been aimed at far-reaching reforms. It is beneath the dignity of a serious critic of the single tax.

What has the fact that the speakers who have been talking single tax in Delaware are from other States got to do with the merits of the system they propose? It seems to me that the attempt to create prejudice against the "foreigners" from Philadelphia, New York, or Boston is unworthy of any one who aims to be fair.

Single-taxers do not admit that in order to introduce their tax system "everything will have to be upset." The abolition of all taxes on personal property, improvements, etc., can be done gradually, without any radical change in existing systems.

The silly assertion that the Delaware campaigners are promising "an increase of wages every day," credited to a Wilmington paper, is of itself sufficient proof of the lack of real arguments against the single tax. It may be that there are serious objections to Henry George's doctrine of land taxation. Your correspondent certainly does not mention them.

WHIDDEN GRAHAM.

Practical Benevolence

To the Editors of The Outlook:

There is prevalent in small towns and cities an idea that all benevolent work must be done, can only be done, in large places, densely populated; and doubtless it is much easier to confer charity where people are accustomed to receive it; however, there may be a grave question as to the value of results that accrue from such charity, for the easier charity is received the less good is likely to result from it. It is much more difficult to find people who are willing to take alms—however pathetic their suffering—in small communities than in large ones. But there are many subtile ways of conferring valuable gifts upon the worthy without disturbing their pride.

In Grinnell, Iowa, a beautiful town of about four thousand people, and the location of Iowa College, a town of marked refinement and culture, where there would seem to be no necessity for any benevolent institution, where three-fifths of the whole population are church members, a beautiful method of benevolence has been inaugurated without injuring any one's pride. The Young Men's Christian Association of the College conceived the plan a while ago of furnishing the very best entertainments, conducive to culture, to the whole community on such conditions that all could avail themselves of the benefits. For three years the Association has secured the most eminent lecturers and concerts in what is known as the Y. M. C. A. course. No tickets are sold; no admission is charged; no reserved seats can be secured at any price. All have the same opportunities. The man who works on the railroad through the day and the banker sit side by side and listen to such men as Dr. Gunsaulus, George R. Wendling, Leland Powers, and Russell H. Conwell, or to Schubert's or the Boston Quartette. As the audience leaves the church each throws into the subscription-box at the doors whatever he feels able to contribute. This plan has been followed three years, without any expectation of making money, but for the purpose of furnishing the best things to worthy people, and the course has always paid expenses, fluctuating a few dollars each way above or below each year. When we lose sight of profits there are many beautiful ways of using our energy and our means for others.

HERVY SMITH MCCOWAN.

Need of Wards for Nurses

To the Editors of The Outlook:

It is a strange and most regrettable fact that in no one of the many and excellent hospitals of New York can there be found a bed endowed for the use and benefit of trained nurses needing medical or surgical care.

This is the more strange when it is considered that most or all of the private patients to whom nurses minister are persons of intelligence sufficient to realize the need for such a provision, and of means which would enable them to furnish it. In one hospital I know of such provision being made for "saleswomen" and for "firemen," but nurses have thus far been neglected. Nursing is a most arduous and delicate profession—I might almost say an art. Nurses are human and liable to sickness, particularly because they are closely confined to their duties among their patients and are liable to contract disease when exhausted from their work. As they give, so, when their own time of trial arrives, they need and should receive, the fullest sympathy and aid.

Their surroundings in their lodgings are seldom such as make these suitable places in which to have proper attendance and medical treatment. This subject is impressed on my mind with peculiar force at this moment, because no less than three nurses of this training-school are now under treatment at one hospital in this city. For such, and the greater need involved in the greater number graduated elsewhere, there ought to be endowed at once a small ward of, say, three beds, and I beg that you will consent to publish this my appeal to the public for subscriptions towards establishing such a ward in the Post-Graduate Hospital. One bed can be endowed in perpetuity for five thousand dollars, and I hope three may be so endowed. The endowment of such a "Nurses' Ward" would be a great boon to its beneficiaries, giving them assurance of the best skill—medical and nursing—and of that privacy which every woman values.

When endowed, the beds will be free to any nurse holding a diploma from any American training-school, and I am quite confident they will seldom be unoccupied. Subscriptions may be sent to your care, or to me direct, and will be promptly acknowledged through your columns in either case. Checks should be made payable to the order of Dr. Bache McEvers Emmet, treasurer, and marked "For Nurses' Ward."

In the confidence that all those who have benefited by the inestimable value of nurses' services in time of sickness—personal or in the family—will be glad to thus give practical expression to their appreciation of such.

ADA VAN ZANDT,
Superintendent Training-School for Nurses connected with the Post-Graduate Medical School and Hospital, 163 East Thirty-sixth Street.

New York, April 17.

The undersigned take pleasure in indorsing Mrs. Van Zandt's appeal for the endowment of beds in a "Nurses' Ward," and commending it to the support of the public.

Andrew H. Smith, M.D.	Robert Abbe, M.D.
George L. Peabody, M.D.	B. Farquhar Curtis, M.D.
W. B. De Garmo, M.D.	Augustus Caillé, M.D.
Wm. H. Thomson, M.D.	Chas. B. Kelsey, M.D.
William H. Porter, M.D.	Seneca D. Powell, M.D.

—A writer in the "Forum" says that when Mr. Arnold returned from the United States, full of delight at the unbounded courtesy and hospitality with which he had been received, he told with glee and gusto a story of the late Mr. Barnum. The great showman, he said, had invited him to his house in the following terms: "You, sir, are a celebrity. I am a notoriety. We ought to be acquainted." "I couldn't go," he added, "but it was very nice of him."

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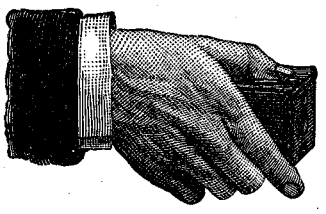

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May 17, 18, and 19, 1896

Sunday Afternoon, May 17th, at 4 o'clock,
FAREWELL COMMUNION SERVICE
in the Adams Chapel.

Monday Evening, May 18th, at 6 o'clock,
ALUMNI DINNER
under the auspices of the
Alumni Club of New York City
At the "Tuxedo," Madison Ave. and 59th St.

Tuesday Morning, May 19th, at 10:30 o'clock,
THE ANNUAL MEETING OF THE ALUMNI ASSOCIATION
in the Adams Chapel.
Address by the Rev. THOMAS C. HALL, D.D., of Chicago.
Subject: Protestantism and Priestcraft.

Tuesday Evening, May 19th, at 8 o'clock,
ANNIVERSARY EXERCISES
in the Adams Chapel.
Addresses by Members of the Graduating Class.
The Presentation of Diplomas
by CHARLES BUTLER, LL.D.,
President of the Board of Directors.
Address to the Graduating Class
by the Rev. THOMAS S. HASTINGS, D.D., LL.D.,
President of the Faculty.

Aid for Armenia

Miss Clara Barton, President of the American Red Cross, has sent to the National Armenian Relief Committee the following report with regard to the progress of relief work in Turkey:

Constantinople, April 16, 1896.

To the National Armenian Relief Committee:

By getting better acquainted with surroundings and people and learning the methods of business pursued here, I am able to accomplish the relief work more rapidly than at first, when all here was strange and new.

There have never been any obstacles placed in my way by the Government excepting those naturally growing out of the condition of affairs. I was asked to wait until investigation could be made—this lasted but a short time, and since then no delays, interference, nor restrictions have ever been proposed to me. If transportation and personal communication could have been as easily managed, we could have been at field work long before we were.

Three expeditions of active relief are in the field, sweeping a circle from Aintab northeast and northwest through tracks which I have before indicated, searching and relieving and distributing in the hidden and hitherto unreached places. And the doctors are pushing on by threes and twos and fours, as they can be found and sent. One's breath comes quick when it is pictured what their entrance into and presence with their medicines must be to those stricken cities, with their seven thousand to ten thousand sick, dying seventy-five a day, and, until they come, not one doctor nor an hour of medical treatment of their own. Dr. Hubbell with his general supplies is there, and there is no estimating what his experienced hands and brain will be able to do for them. All this work and relief are ours. Without the contributions of America none of this would be here, but the sick, the suffering, and the dying would be here, and the poor fevered hands would reach out in vain for a cup of water or the skill that could wrestle with the monster death.

CLARA BARTON.

THE ARMENIAN FUND

Previously acknowledged	$6,265 73
Anonymous	1 00
A. L. F., Plainfield, N. J	1 00
H. N. L., Plainfield, N. J.	1 00
P., Hartford, Conn	7 00
"Subscriber," Waterbury, Conn.	10 00
C. S. M., Santa Clara, Cal.	5 00
Free Baptist Church, Champlin, Minn.	4 00
E. P. S., Glenburn, Pa.	1 00
A Friend, Great Neck, N. Y.	5 00
B. M. C., Pittsburg, Pa.	10 00
C. C., New Jersey	5 00
Citizens, Grand Rapids, Mich. (additional)	20 50
E. A. B., Ithaca, N. Y.	2 00
F. W. N., Ivy Depot, Va.	2 00
Mrs. F. C., Paris, France	15 00
Kathrina Mission Circle, Second Congregational Church, Manchester, Conn.	5 00
Second Congregational Church, Manchester, Conn.	5 01
H. W. B., Wooster, Ohio	10 00
Y. P. S. C. E., Reformed Church, Piermont, N. Y.	4 68
Mrs. R. N., Haywards, Cal.	5 00
M. L. K., Dryden, N. Y.	1 00
Junior Y. P. S. C. E., Glenwood Avenue Baptist Church, Buffalo, N. Y.	2 00
A. E. C., La Courier, Wash.	1 00
Total	$6,388 92

No Right to Say "I"

Ian Maclaren pleads for more individuality in men. He does not want automata for men. "With some men," he says, "individuality has been so crushed that they have no moral right to say 'I.' They are as like their neighbors as one brick to another in a smooth, featureless wall. One loses patience with certain inoffensive people, and is tempted to do them mischief, because of their contented nonentity. They were intended to be numerals of some value, and they have reduced themselves to ciphers. If they say anything it is an echo. If they do anything, it is as a lay figure pulled by strings. If they declare their opinions, you hear the leader of a morning paper. One longs for the day when this man will assert that the earth is square, or that Queen Elizabeth wrote Shakespeare's plays; it would be the first assurance that he had an independent mental existence. When once he has started for himself, everything is possible."

For Seasickness

Use Horsford's Acid Phosphate

Dr. J. FOURNESS-BRICE, of S.S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that, if taken in time, it will, in a great many cases, prevent seasickness."

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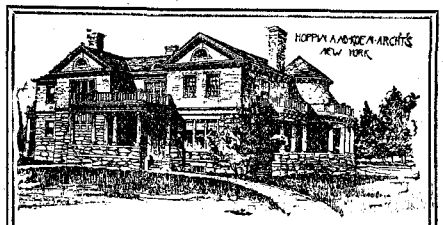

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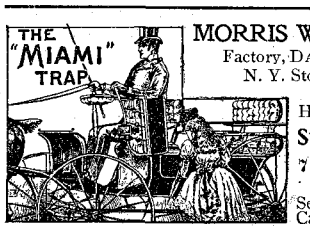

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The Business World

Trade Conditions

A slight check in the usual spring revival of trade seems to have been felt last week. Advances in price are reported in iron and steel, coal, coffee, cotton, petroleum; while cotton goods, wheat, flour, corn, oats, lard, and sugar have all declined in price. Reports from different cities indicate a fair degree of confidence in the business situation, though some are suffering from local depression of the agricultural districts on account of lack of rain. Wheat exports were very small compared with those for corresponding weeks in former years. The number of business failures is given by "Bradstreet's" as 254 against 240 last week, 206 in the same week in 1895, and 179 in the same week in 1894.

The Stock Market

Last week was by no means as good a one for the New York stock market traders as that which preceded. Several things combined to restrain activity. The most important was a temporary subsidence of interest in American securities shown in London, and that in turn was due to the general depression in the English market caused by the flurry of excitement over the news from South Africa. In this respect, however, an improvement was shown before the end of the week, the London market recovering its tone, and again showing reasonable interest in Americans. On Saturday gold to the amount of $1,450,000 was shipped to Europe, and the knowledge that this was to happen had some influence. A call was made by the United States Treasury upon the depository banks in New York for $3,600,000. The rates for money in New York were low, those in London higher, and an upward movement in exchange naturally followed. In the prices of railway stocks there were generally slight declines. An important incident was the signing by Judge Acheson at Philadelphia of a decree for the sale of the Philadelphia and Reading Railroad Company under the foreclosure proceedings instituted by the general mortgage bondholders. This and the similar action in the Northern Pacific case are of great importance as practically assuring rights of mortgage-holders as against other creditors. In "industrials" the rapid fluctuations of "Sugar" formed the most sensational feature of the week.

Our Trade with Africa

A remarkable expansion has taken place within two or three years in the amount of the exports from the United States to Africa. Much of it is due to the rapid development of South Africa, and mining machinery occupies a prominent place in the list of exports. It is true also, however, that general exports to South Africa have largely increased, both in total amount and in the variety of articles sent. The New York "Sun" has collected some interesting facts and figures, from which we select a few for quotation:

During the year ending with last June the value of the exports was $5,000,000. Such has been the growth of business since then that it is estimated the exports for the year ending with the coming June will be at least $10,000,000. What this means will be seen readily by a glance at the figures for two or three previous years. The value of the exports for the year ending with June, 1894, was $4,122,912; that for the preceding year, $3,500,000, and that for 1892 was $3,400,000. One reason for the increase of shipments is that now steamers are available for the South African trade. A few years ago the business of southern Africa was either so largely in the hands of the English or in such condition that only sailing vessels plied between here and the South African ports. For the last three years steamers have been sent from here, and although no regular line has been in operation, there are firms which send steamers out pretty regularly, now at the rate of about three a month. They are tramp steamers, and they take cargoes out but do not return.

While comparatively few articles were sent formerly to South Africa from here, now almost every kind of commodity that this country produces is exported. Trade is drummed up, and Americans are pushing their interests vigorously. Only recently the Oregon mill interests have worked their way into the African continent, and steamers are sailing from the North Pacific coast to South African ports. Of course the great bulk of the shipments from this country are made from the port of New York, but vessels are dispatched also from Gulf ports and others from San Francisco. There are said to be about twenty commission-houses in New York sending goods to South Africa, and besides these there are, of course, a great many direct shippers, many of the large manufacturing firms making their own shipments.

What America has to look forward to may be seen from a comparison of the figures of its exports and those of England. America's exports to South Africa were $3,500,000 in 1893, and England's were $46,000,000. The total exports of manufactures from this country last year were in the neighborhood of $200,000,000, or less than half of Germany's and less than a quarter of England's. Yet American manufacturing plants are capable of turning out twice the amount of goods requisite for the supply of this country in a year. One of the things, not always spoken of as a manufacture, that South Africa got from here is $1,000,000 worth of rum, which was sent out in one year.

How Artificial Ice Is Made

Few people understand how artificial ice is manufactured. In New York City there are some very important ice-producing plants. The largest of them occupies nine city lots. In the freezing-house there are three tanks on each floor, having each a capacity for producing two hundred tons every day. Connected with these freezing-rooms are two cold-storage warehouses in which about four hundred tons of ice are usually kept in reserve for quick use in case of an emergency. The first floor of the engine-house is occupied by three large De La Vergne engines. On the second floor there are the coolers and filters, on the third floor the water-condensers, and on the fourth the ammonia-condensers. The boiler-house contains three boilers, each of nearly four hundred horse-power. It may be surprising to know that the loading arrangements are so perfect that a wagon can be fully laden in two minutes. In the actual manufacture the cold water is first heated to a temperature of 340 degrees Fahrenheit, so that all bacteria may be destroyed. For this purpose, of course, the boilers are used, and from them the steam goes through the pipes to the steam-filters and thence to the condensers, where it is condensed to water again. Then it is reboiled, cooled, and goes through the deodorizers. The purified water now flows through large pipes to the freezing-rooms. It enters galvanized iron cans, each having a capacity of a little over five cubic feet of water. The cans are now lowered into the freezing-tanks. These have been filled with strong brine, through which run coils of pipe filled with ammonia. This ammonia expands as it flows and absorbs the heat from the brine. The temperature is thus reduced to 15 degrees Fahrenheit. The cans remain in the brine for two days and a half. Those of us who are familiar with artificial ice as it is carried about the streets have often remarked the white core running through the center of each cake. This core is the result of the fact that there is always some air in the water, and this is forced to the center during the process of freezing. Artificial ice is denser and colder than natural ice. The first gives more permanence, and the second more immediate refrigeration. The present natural ice crop of the United States is about twenty-two million tons.

Mushroom Cultivation

An increasing number of people in this country are raising mushrooms for the market, and the business is becoming by no means unimportant, judged by the capital employed and the total product. The following extracts are from special reports made by United States consuls in France on mushroom cultivation in that country:

The industry is a very considerable one, employing capital in and around Paris alone of over a million and a quarter sterling, the production being valued at nearly half a million sterling, while sixty wholesale firms in Paris deal exclusively in mushrooms. The utmost care appears to be required in every one of the processes necessary for the artificial production, neglect in any one spoiling the whole crop. There must be a cool and even temperature, a certain moisture in the atmosphere, and darkness, or at least an absence of sunshine. A slight, steady air current, moving always in the same direction, and if possible from north to south, is also important. In the Department of the Seine alone there are said to be over three thousand caves in which mushrooms are grown, and in these live about three hundred people, *champignonnistes*, who rarely see the daylight. The caves are usually exhausted stone quarries, the descent into them being by way of rope-ladders. A mushroom bed yields daily for about three months, and then the soil is exhausted and is of no more use, and a new bed has to be prepared. Hence, by timely preparation of fresh beds, mushrooms can be picked fresh throughout the year.

How Much Wheat in a Barrel of Flour?

For a long time it has been generally believed that about four and a half bushels of wheat are used in making a barrel of flour. Yet, says the "American Agriculturist:"

With the increased demand for fairly good wheat for feeding to live stock, and the possibility of an important cutting down of visible and invisible stocks, many people have insisted that millers are using all the way from five to six bushels in the manufacture of a barrel of flour. This, of course, means that a considerable part of the product as it goes through the rolls is run out for feed. The claim has been made and substantiated that millers can get relatively better prices for much of their bakers' and low grades in disposing of it in this manner. The testimony of leading flour-manufacturers is at variance on this question. The largest manufacturing concern in the world, located at Minneapolis, reports that while ordinarily four and one-third to four and one-half bushels of wheat are used to make a barrel of flour, the present low prices of wheat and wheat offal make these to-day the cheapest animal foods in the country. That in consequence of this it is safe to say many millers are using over five bushels of wheat to a barrel of flour. It really makes no difference how much wheat they use, as the offal is worth practically as much as the wheat costs. Some of the millers, especially in the winter-wheat districts, do not think the extra bushel of wheat could be thus utilized without loss, yet the burden of evidence is toward the increased consumption of wheat in this manner. It is no doubt true that much of the talk has emanated from people who are interested in seeing higher prices for the grain, hoping that a general belief in this augmented consumption will result in at least temporary speculative purchases of considerable magnitude. If 10 to 30 per cent. more wheat is used in the manufacture of flour, it should interest farmers in two ways: primarily in the more rapid reduction of burdensome wheat stocks, which have been the bugbear for two years, and further in the possibility of securing at relatively low prices needed supplies of mill feed.

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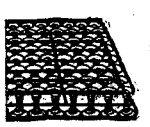

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New Series of The Christian Union

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The Resignation of Dr. Stimson

A large council assembled at the Broadway Tabernacle Church on Tuesday, April 28, and after hearing the letter of resignation by Dr. Stimson, and the action of the church and society accepting the same, unanimously recognized and confirmed the action, and adopted the following minute, which was drafted by Dr. R. S. Storrs:

Whereas, The Rev. Henry A. Stimson, D.D., has resigned his office as pastor of the Broadway Tabernacle Church in New York, and the church, by a vote duly certified to us, has accepted his resignation, it only remains for the council to recognize and declare the termination of the said pastorate on the 1st of May following, to express its regret for it, and to convey its fraternal regard to those primarily affected by it.

The Rev. Dr. Stimson came to this office three years ago from the city of St. Louis, in which he had been and was most highly honored and tenderly beloved, and in which his Christian labor and leadership, under God's favor, had been attended with extraordinary success. He came with reluctance, after prolonged hesitation, only in answer to the urgent and unanimous call of this church as reinforced by the ardent desire of its former revered pastor, Dr. William M. Taylor, and by the equally earnest and strenuous desires of other pastors in this neighborhood, between whom and himself there was and is the most unreserved confidence. He came fully understanding that peculiar difficulties attended this position, but resolved in a spirit of courageous consecration to do whatever the Master should permit by faithful service to this church and congregation, to all the churches affiliated with it, and to all the Christian interests which he might assist in this great metropolitan center.

He has wrought, with unsparing use of all his remarkable gifts and powers, for the furtherance of the divine cause thus in a measure committed to his hands, and he has had the joy of seeing the work of God and man in different directions greatly prospering under his influence.

In the Sunday-school of this church, in its missionary work, in its benevolent contributions, in the numbers assembled in it for worship, and in the influence exerted by him on the churches of the vicinity, his Christian success has been conspicuous, fully justifying the confident expectations of those who eagerly urged him to come hither.

Certain special difficulties encountered by him, and apparently not to be removed or overcome, have, however, led him to feel that he must seek another field for future labor, and by reason of this conviction on his part, assented to by the church, the council must regretfully confirm their common action, and declares his pastorate closed, according to the terms of his letter of resignation.

The council gladly avails itself of the opportunity most earnestly and affectionately to commend Dr. Stimson to all the churches which it represents and to all the churches of our Lord Jesus Christ as an able and honored pastor and preacher, noble in spirit, sound in the faith, catholic in sympathy, while faithful to his special communion, devoted to his spiritual work, and full of rich enthusiasm for it. He has greatly endeared himself to the ministers and churches assembled in this council and to the ministers and churches of other names in this city. He has given to us and to them wise counsel, animating impulse, and a personal inspiration in the years of his recent presence among us, and for his future usefulness and reward in any work to which the Master may call him we, with undoubting confidence, look forward. Not in the pulpit only, but on the platform, in committees and in conferences, as well as in the closer fellowship of familiar personal intercourse, he will bring to others, we are sure, as constant and generous a blessing as he has brought to us.

The council presents also assurances of its fraternal regard to the church which has called it together, and earnestly trusts that the distinguished history of this church during the more than fifty years of its existence will be continued and its Christian prosperity be maintained and advanced under divine favor in the years to come.

The church has generously voted Dr. Stimson a year's salary from the first of May, when his resignation takes effect.

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The Spectator

The Spectator cannot, in the very nature of his office, be other than a watcher. It is well in these days to have a watcher. The doers have not the time to observe. To the Spectator the world is very like an ant-hill as he watches it from his tall tower. But sometimes he has to come down to the earth. He is compelled to buy his Easter silk hat and his dates and nuts at the level of the ground. When he comes to that level, he is again struck with the continued likeness of this rushing throng to an ant-hill. As the Spectator watches the ant-hill he is most impressed with the seeming lack of purpose in the movements of the ants. Their intelligence is proved by the very evident result of the building and carrying, yet for the most part the ants seem to be a crowd moving only to get in each other's way.

❀

In the necessary journey to the ground level and over it this resemblance of the hurrying, pushing, rushing, crowding throng to ants is increased. As many are going north as south, as many east as west; they puzzle and bewilder the Spectator, and he longs for the quiet of the tall tower, out of the turmoil and unrest. Is there any time for courtesy, or thoughtfulness, or any expression of the sentiments or graces of life? Is it true that, down in that rushing throng, love and friendship, self-sacrifice and consecration to a purpose, are possible, are attainable?

❀

These reflections are not due to a torpid liver or any other physical defect. They are the result of looking at life from the altitude of a Spectator.

❀

The point of view of a transplanted native woman, one who has inherited the aptitudes (so to speak) of an American; who received her education in America, and went abroad at the close of a school life to marry and live there, gives her peculiar advantages in viewing her country when she revisits it with two grown daughters; the past and present are brought into vivid contrast. The Spectator has had the advantage of meeting this transplanted American woman. She has a love for her country that is like a perfume. It does not assert itself, but it makes itself known. The Spectator felt that he sat at a fountain, where he had conversed with her for a few minutes. Here was a happy blending of vivacity and repose, enthusiasm and discrimination. "Have the women changed, do you think?" queried the Spectator, in some doubt as to the patriotism of the question. "Greatly, it seems to me; for the better and the worse. I like very much certain developments, I regret certain changes. The houses are much more prettily furnished. The art of decoration has developed beyond the dream of twenty-five years ago, and almost every home shows some individual taste." "Would you be glad to stay?" "Mercy, no! I could not live the life the women in America live to-day. It is awful. Committee! committee! committee! everywhere. Calls, luncheons, dinners, afternoon teas—everything is connected with committees. There is no time to cultivate friends." The Spectator gasped. Is it true? Have we come to this? The joy of his life in his old age is his friends. Is it true that they who live in the world have no time for friendship?

❀

The Spectator is one of the fortunate ones whose experience saves them from pessimism. Just as he leans over to the danger-line of losing his balance by the point of view of one he admires, he is saved by the voice of one who has kept the happy middle course, who does not lose his head. "His" head is only "grammar." It was usually *her* head that remained level. She was a gentle, tender-hearted woman, who had not grown cynical or hard or distrustful because life had not been a bed of rose-leaves for her. She had kept her faith in God and man; she had a heart as responsive to every need at fifty as it had been at twenty. The revelation of the imperishable pleasures of friendship she epitomized all unconsciously. She was speaking of a friend. "She broke down several years ago; they had no money for books or papers, and she was compelled to settle down without any possibility of contact with the things she loved and which she had always enjoyed. I longed to help her, and I did not know how. I could only write letters. I never allowed a week to pass without writing her a letter. Before I knew it I was seeing everything with her eyes. I watched the papers so that I might have the newest things to tell her. Afterward I found that those letters probably saved her mind. She lived so absolutely alone that they were her only contact with the outside world."

❀

The Spectator went back to the tower. The morning broke on the same wild, rushing throng. But down there among them was at least one woman who had time for the offices of friendship, one woman who had time to write letters that were not telegrams sent by post. "Peradventure there be ten men," murmurs the Spectator, and he begins to count seriously: "Mr. ——, banker, in Wall Street. Time for friendship? Why, he does not wait to know a man to help him; he only needs to know of him. Mrs. ——? Why, her life is the very expression of friendship. No, you old pessimist!" mutters the Spectator to himself, "man could not live without friendship. It is the aroma of life. What you see of hardness is only on the surface. Underneath every exterior there are the eternal verities of life, love, friendship, truth. The very rushing and pushing is not the result of selfishness, but love. Somewhere there is a home to be protected, a friend to be helped, encouraged." From the tall tower the Spectator watches; the throng is not lost to the beauties of life, but struggling for their attainment.

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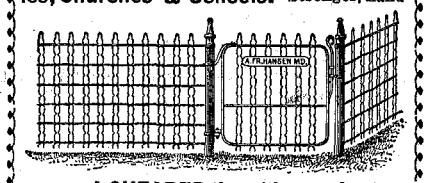

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To those contemplating a trip to the mountains in search of health or pleasure, Deer Park, on the crest of the Alleghany Mountains, 3,000 feet above the sea-level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, and the most picturesque scenery in the Alleghany range. The hotel is equipped with all adjuncts conducive to the entertainment, pleasure, and comfort of its guests.

There are also a number of furnished cottages with facilities for housekeeping.

The houses and grounds are supplied with absolutely pure water, piped from the celebrated "Boiling Springs," and are lighted with electricity. Deer Park is on the main line of the Baltimore and Ohio Railroad, and has the advantages of its splendid Vestibuled Limited Express trains between the East and West. Season excursion tickets, good for return passage until October 31, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country.

The season at Deer Park commences June 22, 1896.

For full information as to rates, rooms, etc., address George D. DeShields, Manager, Deer Park, Garrett County, Maryland.

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The rate, including transportation and two days' accommodations at Washington's best hotels, is $13.50 from New York, $11.50 from Philadelphia, $13.25 from Reading, and proportionate rates from other points; $14.50 from New York, including meals *en route*.

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Reduced Rates to Washington, D. C.

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The Fifteenth International Convention of the Young People's Society of Christian Endeavor will be held at Washington, D. C., July 7 to 13, 1896, and for that occasion the Pennsylvania Railroad Company will sell, from July 6 to 8 inclusive, excursion tickets to Washington and return at *a single fare for the round trip*. These tickets will be good for return passage until July 15 inclusive, but if deposited with the agent at Washington prior to 6 P.M. July 14, will be extended to July 31 inclusive.

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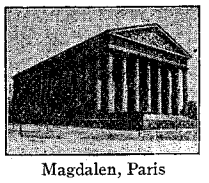

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They sail from Lewis Wharf Monday, Tuesday, Thursday, and Friday, at noon, and next morning you breakfast at Yarmouth, the Gateway of Nova Scotia, from which you can reach the beautiful Annapolis Valley, the famous Evangeline country, or the wonderful South Shore. "Beautiful Nova Scotia," a brand-new, finely illustrated book by a Boston writer, tells all about it.

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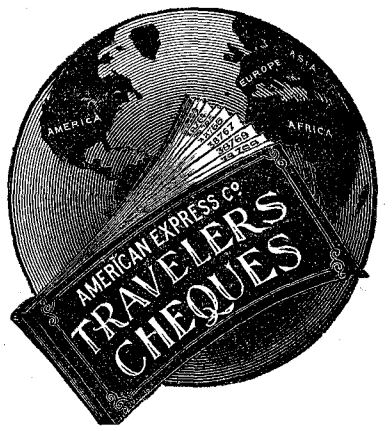

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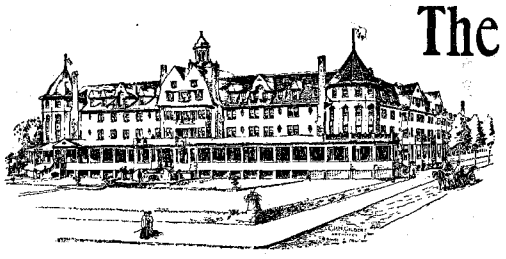

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Well-furnished cottage of seven rooms to rent for $125. Address Mrs. R. M. SMITH, Williamsburgh, Virginia.

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Parker House Beautiful scenery, fine drives, pleasant house; bath, verandas, shade.

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Four miles from Portsmouth, N. H. A pleasant and healthy summer resort. Seashore and country combined. Safe boating. Good fishing. For descriptive circular, terms, etc., address E. F. SAFFORD, Prop.

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THE LOOKOUT
(ON ISRAEL'S HEAD)
New house; very high; large rooms with grand ocean and country views; fine beach and picturesque cliffs.
GEO. H. LITTLEFIELD, **Ogunquit, Me.**

A FEW vacancies at a seaside farm. Fresh milk, cream, vegetables a specialty. Fishing from rocks, bathing, boating, and a fine view of the ocean. A fine cottage connecting. Address Capt. M. L. STAPLES, Ogunquit, Me.

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THIS LARGE, WELL-EQUIPPED HOTEL will open June 15, under the control of Mr. N. P. Sewell, six years at the head of the Islesboro Inn.
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For **Change, Rest, Care,** and **Treatment**

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GOOD ROADS FINE BATHING
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MAGNOLIA, MASS.
Opens June 20th. Send for pamphlet.
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Osterville, Mass. Cape Cod.
Write for descriptive pamphlet. N. H. BEARSE, Propr.

Turks Head Inn
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Extreme point of Cape Ann, overlooking Thatcher's Island. Fine sea views and bathing beach. Will open for the season in June. For plans and circulars address J. F. HARVEY, The Ericson, 373 Commonwealth Avenue, Boston.

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The most charming summer resort on our New England coast. Opens June 13. Send for illustrated booklet.
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The best hotel, and the most beautiful village, in the Berkshires. Open May 15th. For circulars or rates address SEISER AND VINING, Proprietors.

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CAVE MOUNTAIN HOUSE
Very pleasantly located, right in the heart of White Mountains; within 12 miles of the famous Willey Slide, 15 miles of the Notch, and an easy day's trip to Mt. Washington; all modern improvements; accommodates 75; $7 to $12 per week; reduced rates for families remaining the full season. E. A. STEVENS, Bartlett, N. H.

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Located on the highest point in town; wide lawns; thorough heating for late guests; accommodates 150.
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The GRAMERCY THE WHITE MTS. BETHLEHEM, N.H.
1,600 feet above sea-level. Delightful summer home for families. Send for booklet. E. STIMPSON.

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On beautiful Lake Winnipesaukee. A modern hotel, well equipped. Excellent cuisine. Location offers all advantages of both mountain and lake. Fine bass fishing. Pure water supply from Belknap Spring; temperature of water, 44°. **Write for illustrated booklet.**
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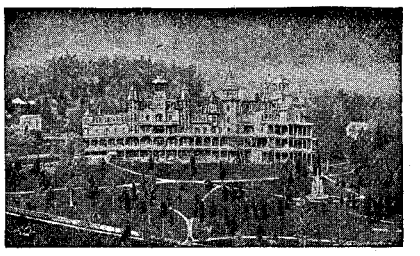

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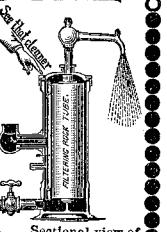

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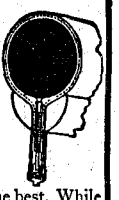

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